



Toward the Sunrising

"A large upper chamber whose window opened toward the sun-rising.
The name of the chamber was Peace."—Pilgrim's Progress.

"Begin each morning with a talk to God,
And ask for your divine inheritance
Of usefulness, contentment and success.
Resign all fear, all doubt and all despair.
The stars doubt not, and they are undismayed,
Though whirled through space for countless centuries,
And told not why or wherefore; and the sea,
With everlasting ebb and flow obeys,
And leaves the purpose with the unseen Cause.
The star sheds radiance on a million worlds,
The sea is prodigal with waves, and yet
No lustre from the star is lost, and not
One drop is missing from the ocean tides.
Oh, brother to the star and sea, know all
God's opulence is held in trust for those
Who wait serenely and who work in faith."

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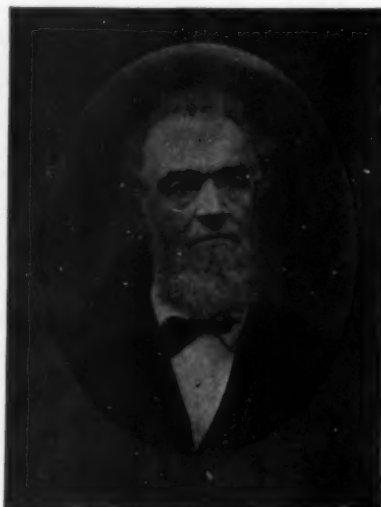
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The Christian Century

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TAKE cheer, your work is holy,
God's errands never fail!
Sweep on through storm and
darkness,
The thunder and the hail.
Work on! sail on! the morning comes,
The port you all shall win;
And all the bells of God shall ring
The ship of temperance in!

—J. G. Whittier.

EVENTS & COMMENTS

FROM some quarters, not diffi-
cult to define, quite a wall comes
from the exposition city that a
loss amounting to a million dol-
lars has been incurred by the closing
of the great show on Sunday. It will be
worth much every way to St. Louis in
the future that her influential citizens
showed in this protracted season of
temptation some substantial regard for
the superior claims of religion as well
as the decencies of her social life. It
is not only a worthy expression of the
moral fiber of that city, but it will be
useful as an example to other cities.

President Roosevelt has issued the in-
vitation to the powers to unite in another
peace conference at The Hague, as he
promised the representatives of the late
peace congress he would. The invita-
tion is general, fixes no date and pre-
scribes no limits. It will, therefore, give
no offense to any nation. It can not be
considered as reflecting on any of them.
The war between Russia and Japan may
delay the conference a little, but it can
hardly prevent its meeting. If it assem-
bles, good must be the result.

It is freely declared that the pope has
no little concern over the state of af-
fairs in France. The church is said to
be in a bad way in that country. It
might be profitable to learn where on
the face of the whole earth such a
church ever puts the people in any
way that is otherwise than bad. Where-
ever paganism, idolatry and superstition
are incarnated, canonized and deified the
people must of necessity be in a bad way
in France and everywhere else in Chris-
tendom and heathendom.

The Hon. James Bryce, M. P., the
eminent English author, has been lectur-
ing before the law school of Columbia
University, and in one of his lectures
spoke pointedly and clearly on laws regu-
lating the liquor traffic. He declared
that by careful experiments and persis-
tence we have in this country gone fur-
ther and accomplished more than they
have on the other side of the water. We
have succeeded in restricting the sale of
liquors, and have done it without inter-
fering with personal liberty. Coming
from such a source this commendation
is gratifying.

The women who are organized as the
"National American Woman Suffrage As-
sociation" are wide awake as to past and
prospective legislation which deals with
them under the intolerable classification
of "minors, criminals, lunatics, non-resi-
dents, ignoramuses and women." They
are entitled to any and every word we
can utter that will effectually and speed-
ily deliver them from such a dishonoring
bondage. The man who is insensible to
this political mesalliance is wanting in
common appreciation and defense of the
personality of women who are our moth-
ers, wives and sisters.

The colored Cumberland Presbyterians
have lately caused it to be stated that
their separate organization was sought
by themselves and granted by the denomi-
nation of which they had previously
constituted a part. Before the war they
numbered about 20,000, but in the gen-
eral upheaval caused by the emancipa-
tion of the slaves, half of their member-
ship disappeared in other churches. In
1869 those remaining petitioned the Gen-
eral Assembly of the Cumberland Pres-
byterian church to be set off as an inde-
pendent organization, which was accom-
plished first by organizing colored pres-
byteries, later a synod, and then their
general assembly. In 1874, when the
progress of the reorganization was com-
plete, they numbered about 5,000. Now
they report 51,000, with 475 ministers and
375 licentiates and candidates. Their
property is put down at \$150,000. It
should be noted, however, that Dr. Car-
roll estimates their number at something
less than 40,000.

We can heartily commend the annuity
plan of the Foreign Christian Missionary
Society, Cincinnati, O., to our readers.
A statement of this plan will be found in
another column of the Christian Century

this week. Examine it carefully. The
wonder to us is that thousands of our
members do not avail themselves of its
advantages. The Foreign Society is a
Gibraltar of strength. Its ability to
meet its obligations need not be ques-
tioned for a moment. Besides, your
money will be doing good while you are
yet enjoying the income on it, which is a
matter of first concern. F. M. Rains,
corresponding secretary, will be able to
answer any questions.

Mr. John Morley, one of the most con-
spicuous men in British politics, is mak-
ing a tour of America, and spent two or
three days during the past week in Chi-
cago. Mr. Morley is an ideal combination
of statesman and scholar. His pamphlets
have been among the most important
contributions to recent English political
literature, and his "Life of Gladstone"
is easily the biographical masterpiece of
this decade. Mr. Morley has been the
guest of leading societies and individuals
in this country. His visit is a welcome
exchange between the two great English-
speaking peoples.

Dr. Harris, commissioner of education,
has issued his report on benefactions to
education for the year 1903. The total
was \$17,039,967. Thirty-one schools re-
ceived more than \$100,000 each. Those
receiving the greater sums were Chicago,
Harvard, Pennsylvania, Yale, Bryn
Mawr, Syracuse and Columbia. Chicago
and Harvard received more than a mil-
lion apiece, the former nearly \$3,000,000,
and the others all over half a million
each. These magnificent sums in no
case met the complete needs of the in-
stitutions or at least each could have
used more to advantage. University
equipment is very extensive and univer-
sity education is very valuable. Yet those
who take it are small among millions
who are attending school and it would
be very timely now for some millionaire
to carve out for himself a unique field
of benefaction by building and provid-
ing for manual training schools every-
where for the working masses in some
such way as Mr. Carnegie builds lib-
raries. To provide them with halls and
night schools and courses of lectures for
old and young alike would greatly raise
the average of national intelligence and
provide the bounty of a common educa-
tion of the most practical nature to mil-
lions who are hampered to obtaining
even a high grade common school train-
ing.

Returns from the recent presidential
election indicate that many Democrats
stayed at home because they were Bry-
anites and could not conscientiously vote
the ticket this year, many others voted
for the minor candidates, for Swallow
and Watson in the country and for Debs
in the cities, and no small number of
the younger Democrats with many of the
Palmer-Buckner men voted for Roosevelt.
It would appear at present that Mr.
Bryan was yet the man of destiny in the
Democratic party.

EDITORIAL

IS CHRISTIANITY DECLINING?

THIS question will every now and then be propounded by at least two distinct classes; those who are skeptically inclined and therefore more or less unfriendly in their attitude to it, and those who on account of an undue sensitiveness to some temporary unfavorable conditions imbibe the idea that the evil feared is more than temporary and that it prevails farther than it does. It must always be understood that there are all kinds of people in the world in all the generations sustaining all sorts of relations to this subject and the least concerned and the least informed are quite as likely to speak as others who are better qualified.

HOW CAN HE DO HIS BEST?

THE gospel comes to a man, who was created in the divine image and endowed as a son of the Almighty, finding him in wreck and ruin as to all his powers, and seeking to recover him, to cleanse him, to rehabilitate him, and inspire him to regain, repossess and re-establish himself in the family of his Creator, father, friend and king. All that infinite affection could do to recover the prodigal has been done, in the gift of Jesus; his sacrifice for sin and the bestowment of His divine Spirit to bring every earnest disciple of His to do the best that is possible.

Until the breaking out of the civil war, many soldiers never did their best from the standpoint of patriotism. And thousands from Grant to the drummer boy and all about him, rose to nation-saving deeds which rest safely in the national archives as her most precious records. The man who is not a Christian is never at his best, because his aims and aspirations are forever inadequate, enfeebled and unsustaining. But a blood-bought, and Spirit-led man has ever the strongest and highest incentive to do those things only and all the time which prove that he is a son of God and a fellow-worker with the matchless Son of God.

A man seeking to be at his best is a man doing his best, coming to his best, and spending himself in the pursuit of and steadily acquiring those things which will minister ultimately in bringing him back where he will forever see the King in his beauty and the land that is very far off.

A SAVED SOCIETY

IN THE issue of November 10th C. H. Wetherbee writes of "The Course Pursued," and as it seems to me, falls into a common error, in emphasizing individual redemption and the methods necessary thereto, and slighting the entire subject of social redemption, and its methods, such as legislation. "Drunkards did not need legislation, but they did need a new and true heart," he says. I believe there are many sincere, teachable Disciples who have not yet seen the necessity of broader methods, in effecting even individual regeneration, to say nothing about the regeneration of society and the state.

It is and must ever be true that "the

soul of reform is the reform of the soul;" we cannot exaggerate the need of individual redemption, or the importance of all its methods. But why must we be blind to an equally patent need? Why must we ignore society? This invariably leads into fatal error. It gives aid and comfort to the ancient and illogical conception of life as sacred and secular and helps to establish a dual system of morals—one for the church, and another for the counting room and the market place.

Granted that in the days of beginnings neither Christ nor the Apostles paid any attention to social and political matters—though this is a concession not borne out by the facts—what then? Does it necessarily follow that in this day we are to ignore such matters? Have there been no changes in government and law and citizenship that necessitate a change of method? To ask the question is to answer it. This is a republican form of government; we govern ourselves; we enact laws, and elect officials; we hold the ballot in our hands; what are we going to do with it? Shall we use it to enthrone Christ in law and government, or to defeat him?

The whole thing has been summed up in the epigram, "Saved men must constitute a saved society." The necessary corollary of the perfected individual will be the perfected society. Not only so, but while the forces are divided and Christian citizens are only a part of the community, there will be to some extent in laws and institutions, social and political, a reflection of their characters and convictions and beliefs. And whenever and wherever they are in the majority, then this reflection ought to be more complete.

When a citizen who believes in Christ goes to deposit his ballot on election day he ought to hear the question asked of Moses, "What is that in thine hand?" Whatever his political creed, surely his votes and his prayers ought to point in the same general direction. The state is not soulless, any more than a corporation; it has as many souls as the citizens who compose it, and it must be redeemed, justified, purified.

You can vote saloons out of your town, and that will help along all methods of individual redemption. Missouri has elected Folk governor and that has toned up the conscience of the entire state. By factory legislation you can make conditions more hygienic, shorten hours and give the souls a chance. Any repressive law has an educative value.

Yes, it is wise to study the methods of Christ and his apostles, but is it not exceedingly unwise to forget that the times have changed, and we have opportunities and ways that they could not possibly have?

"New occasions teach new duties, time makes ancient good uncouth;

They must upward still and onward who would keep abreast of Truth.

Lo! before us gleam her camp fires; we ourselves must pilgrims be;

Launch our Mayflower and steer boldly through the desperate winter sea.

Nor attempt the Future's portal with the Past's blood-rusted key."

MISSIONS vs. DOGMATISM

THE first two centuries of the church, in spite of all opposition, stand without a parallel in the propagation of the gospel. After the edict of Milan it "passed at one bound from bloody persecution to fashion and favor." The marching orders of the Christ gradually fell into disfavor. The church became absorbed in Popes, Councils and Decrees, while a lone Ulfilas or a Patrick or a Columba are converting the world. Luther challenged these human authorities and the "dogs of war were loosed." He broke the spirit that burned Huss and launched another that burned Servitus. He failed to grasp the great missionary program of the New Testament and history records another denomination out of which grew many more.

But Justinian, Von Weltz, Francke and Zuizendorf caught the spirit of missions and set all the continent on fire. Soon it crossed the channel and we hear of Marsden, Carey and Martin. It crosses the Atlantic and Judson, Newell, Nett and Rice are the tinder to flame America. The "Theologs" of the New World were discussing more weighty matters and tried to dissuade these "young sprouts," but God was moving upon the face of Christendom and to-day the "Haystack Monument" marks the rise of missions in this country.

In the midst of this great quickening came the "Restoration" of the letter of the New Testament by the logical Campbells and others. Their slogan was "The Restoration of the Primitive Church," "First Principles," "Christian Union," but what about missions? "They were busy," "They must defend their position," "This country was their mission field." So mote it be. But why did this movement tarry so long before there were any organized boards? And what is the harvest in these days?

Six thousand five hundred and seven preachers preaching "The Old Gospel (?) " to 10,983 "Apostolic Churches (?) " with a membership of 1,250,000 "Christians only (?) " Out of this host that speaks only where the Bible speaks, only 3,825 took the collection for foreign missions. A little over 2,000 took the collection for home missions and 1,115 helped their brethren to build churches. Every vacant pulpit in this country had from five to forty applicants but few men were found who would go plant churches either in Tibet or our own frontier. Not because they had bought a field or oxen or taken a wife, but because "I am busy slaughtering the sects," or perhaps "I am selling a patent gate" or "mining stock," etc.

Such a record is possible simply because one-half of the preachers "don't know the war is over" and one-half of the churches wouldn't know the "Apostolic church," "If they were to meet it in the road." The church that ignores the great missionary program is no more apostolic than the church that substitutes sprinkling for baptism. Let us restore the apostolic church, not in word only but in deed. Words only form another denomination. It takes both words and deeds to restore the early church. The Disciples of Christ are not spiritually living up to their "plea."

Rise, on eagle's pinions soaring,
Rise! like men of God-like birth—
Rise! Jehovah's aid imploring—
Sweep the spoiler from the earth.

—Mrs. Sigourney.

Work in the Social Settlement

of CLEVELAND, OHIO

George A. Bellamy

THE modern conception of creeds and doctrines is giving dignity, clearness and effectiveness to the doctrines of the Christian religion. This is evidenced especially by a comparison of the questions that were

boss, by working with the city officials to improve the sanitary conditions and give to its congested district as many facilities as possible for improving health and character. While this effort is quiet and unassuming it is nevertheless power-



Hiram House.

discussed fifty years ago with those of to-day. "The Soul and its Destiny," "The Glories of Heaven," "The Horrors of Hell," the chosen themes of former days stand out in bold contrast to the present day themes such as "Life and Its Problems," "Peoples and Their Environment," "The Happiness of Human Hearts and Homes," "Political Righteousness," and "Social Purity." While these human phases of life were left untouched it is not surprising that men went to one extreme in the conception of their religious duties. With seven years' study of theology in our colleges and seminaries, and practically no study of sociology, our ministers when turned into the world could not meet practical affairs, and when pressed for a solution of the social, industrial and political problems have been unable to cope with them. The last twenty years has been prolific in its study of these conditions and problems, and has resulted in the growth of a large number of organizations which are beautiful expressions of the religious life and thought.

As a rule the settlement—the outgrowth of these studies—has stood for the moral education, political, industrial, and social improvement of its community. It has had an effect upon its community in two ways. First, by influencing a large number of people who never come under its roof or take any special interest in its activity. This is done largely through co-operation with municipal institutions, religious and charitable organizations. Second, by influencing personally those who do come under its roof and are organized into various clubs and classes. The settlement works for political purity by encouraging its own constituency to defeat the ward

ful and far reaching. Take for instance, one result of the work at Hiram House. It has interested the city in giving playgrounds to the more crowded districts. Six years ago a playground, well equipped and well managed, was opened at Hiram House and served as an example to the city, which has resulted in the opening of eight other playgrounds all supported by the city. The far reaching results of this one effort is noted when one considers the influence of the playground upon the city's welfare. Its advantages to the community are best

expressed by our former police director. He said "That Hiram House playground is a God-send to the community. There is a perceptible difference in the conduct of the boys of that neighborhood. Since it has been opened they are more easily controlled." The neighborhood policeman remarked, "That neighborhood playground is as valuable to the city as ten policemen." Said he, "I was formerly called down to the opposite corners to drive away the boys every day. Now they make no further disturbance."

The street educates the wrong way. It develops individual prowess and alertness, but with it the idea of force rule from the policeman down to the gang leader. The bully, if backed by muscle, establishes the code of morals which are fight, gamble, swear hard and violate law but don't get caught. Few instructive games are known to the street and scarcely any opportunity is given to play those that are known, hence the initiative effort of the boy cannot be expressed in building or constructing. So the gang meets to plan its raids. It is a frequent concurrence to meet a gang of boys rushing away from their last raid on a neighboring grocery store or an unpopular neighbor. With a rapid breathing, as they rush by, one of the boys might be heard to say, "Gee, them's fine apples." I am reminded of the old German who was visited by such a gang frequently, and on his appearance at the door of his store would hear some boy say, "Cheese it—cheese it." He applied to police court for protection and one of his questions was, "Was means dat vord 'cheese it'?" Every dimes I hear dat someding ist gone."

It is remarkable how these boys will plan to escape punishment. I have known of two or three leaving the city for a month or two, tramping as far as Illinois, to await the cooling of the wrath of some exasperated neighbor.

The forces which educate with such fatal precision on the street are—fight for self, force rule, lawlessness, insult, revenge, cheating, and lying. These forces reap their own harvest which is realized in the tramp, the skilled thief, the hangers-on at the saloon, and the ward politician. This street life does not favor a natural or healthy growth of



Field-Day Races on the play ground.

the boy, but from his innate life and that unconquerable desire to express it, such is bound to result unless it is counteracted.

On the playground you have the direct contrast. It is the team vs. the gang;

were learning to make their own garments in our sewing classes last winter; 48 girls were learning to cook, and while many were learning useful trades, thereby developing the constructive element in the mind, all of which helps to

friends increasing. While there is a great deal more that ought to be done yet those who are bearing its burdens have much reason to take heart, and with its growth we hope for a larger and more effective service in raising the standard of life and bettering human conditions.



Hiram House Camp. Farm 52 Acres.

the side vs. self; obedience and order vs. lawlessness; it is play vs. fight; it is just leadership vs. the bully; it is honesty, courtesy and arbitration vs. falsehood, insult and revenge. The playground takes the barbaric instinct of the boy and shows him how to live out that instinct without overrunning others.

The evening work has special advantages in a crowded district. We are told 90 per cent of the criminals of both sexes are made such because of their associations after 6 o'clock. If young people can be drawn onto a playground and their time spent in healthful recreation they are saved from a life of crime.

In the winter the grounds were used for skating, and a long, happy time our children enjoyed. There were about 500 children using the ice every day. We see at once what the influence of the playground is in the community. By opening one playground as an example eight others in other communities is the result. This is only one of the many instances of how the settlement influences the city.

Aside from the general influence on the city the personal influence on the individual is very marked. Twelve hundred boys and girls have been enrolled in the various classes and clubs at Hiram House which include manual training such as carpentry, basket weaving, picture framing, hammock making, bead work, the making of raffia hats, slippers, pocket books, belts and other useful articles. Two hundred and seventy-five girls

build character, a great many also were being drawn into a pure social life, enjoying recreation that was exalting and expanding their lives, a recreation in direct contrast to the low, depressing social life that usually maintains in the crowded district. Children were taken to the country, some of them for the first time, and enjoyed a stimulus to health and contact with Nature; a freedom from the noise, dust and dirt of the city, all of which tell mightily on the personal growth of the soul and character.

Since the opening of the work at Hiram House eight years ago many young men have gone through our educational work. Twelve of them entered college, graduated and are filling responsible positions in life. Others are now in college and three more entered this fall. The settlement has carried on a large variety of activities touching almost every side of human nature, striving to develop the best in those with whom it comes in contact.

The struggle for the permanent establishment of facilities has been hard but gratifying. We now own a farm of 52½ acres with a beautiful building which we erected upon it at the cost of \$6,000. In the city a large four story building has been completed and a good sized playground purchased and equipped. In all the property of Hiram House is worth about \$65,000 with only \$9,000 indebtedness. The annual expenses of the House are about \$12,000. The work is growing year by year and the interest of its

THE GREAT POWER of GOD

J. S. Hughes

WHEN the seventh and the last of the trumpet angels sounded the glory of God it knelled also, the third and last of the three woes to the world by ushering in the kingdom of God. And there followed great voices in heaven and they said the kingdom of the world is become the kingdom of our Lord and of his Christ, and he it is who shall reign for ever and ever; and the four and twenty elders which sit before God on their thrones fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which was, because thou hast taken thy great power and didst reign. And the nations were wroth and thy wrath came and the time of the dead to be judged and the time to give their rewards to thy servants and saints and to all who fear thy name.

Much has been said about the power in miracles of Jesus and many regard them as the highest evidence of his divine mission to save. But the gospel of John places a very different estimate upon them for there is attached to nearly every one he records a distinct deprecation of one kind or another, and to his last and highest wonder—his own resurrection from the dead—he pronounces the greatest and most sweeping disparagement when he said to Thomas, "Because thou hast seen me thou hast believed. Blessed are they that have not seen me and yet have believed." Those lower signs were wrought upon the demand of the Jews. How much useless discussion is still going on as to whether Jesus ever wrought any such miracles at all and how blind we must be that we cannot see the signs of our times as they could not who saw and heard him. The signs he wrought did but little after all at the time and do even less now to those who are blind to present miracles.

How Christ can overrule and use the diverse and antagonistic organisms among men to accomplish that great end the glory of God is a present fact and a mightier miracle than any he is said to have worked. I sorrow for the man who cannot bid science and history and invention to do their best, for while in their littleness as only men can do them they are great in God's handling of them and hope was never so large as it is now. The sects of religion, defective all of them and small of caliber, yet they are big in God's providence as barriers against the great sin of Rome. Christian union would be a relapse and defeat under the present standard of Christian morality. The growing spirit for unity has this danger that it may be too soon, that is before the next great awakening, which must be a new ethical consciousness, such as will scorn and burn as with fire from God the hateful spirit of Mammonism, that breeds war and democracy and every evil. God is now taking to himself his great power. It is the hour of "the third woe." He is working a great spiritual miracle before our very eyes, mightier a thousand fold than any he is said to have wrought in the New Testament.

If God had done with speaking eighteen hundred years ago, then tell us whence came the Protestant reformation? In the very way he brought about that great movement he is this moment preparing Christendom and the world for another, a

last and mightiest uplift, and the gospel and Revelation of St. John will play a most important part in its accomplishment, bringing to light a new religious consciousness suited to the times.

bid! The man who preaches should be a man who thinks, a man who feels, a man who lives. He must preach the truth that is true to him, the truth that he has ground out of the mill of experience.

Personality and Preaching W. D. Van Voorhis

THE Bible is not a book of doctrine, but a book of men believing; it is not a book of history, but a book of men living; it is not a book of prayer, but a book of men praying. As we pass from one sacred volume to another we are greeted not merely by abstract doctrine and philosophy, but by men,—real living, breathing men. The hymn writers of Israel poured forth the message that God spoke to their own souls. The prophets thundered peal upon peal the mighty truths which Jehovah revealed to them through their own personal experience. Jesus revealed his own God and Father. He spoke with authority and not as the scribes because he was spiritually alive while they were spiritually dead. His words came out of the fulness of his heart, their's out of the fulness of their traditions. He gave not a burden of which he had not tested the weight; they bound upon men burdens too heavy to be borne, but would not touch them with their finger tips. In the writings of Paul we have an account of Christianity as it was tried and tested by a great throbbing personality. In the works of John we get a different account of our holy faith,—an account which is no less true and no less helpful; but different because Paul is Paul and not John, and John is John and not Paul. So vivid, in fact are the personal impressions which men have received from the study of the Scriptures that artists have given us pictures of the prophets and the apostles and even of the Master himself. And while we are perfectly aware that these are but the offspring of the imagination, our Christian consciousness responds to them as true to their originals.

Humanity has been led in its upward struggle by men who have refused to be utterly bound by custom and tradition, and have been ready to hear and to heed the still small voice of God in their own souls. The author of "The Yoke" has pictured such an attitude toward life in the character of Kenkenes. He has the soul of a sculptor. His ideal far surpasses the narrow limits of ancient Egyptian art. He longs to be himself, and to make his production speak the message which life has for him. The vision which fills his soul will give him no rest until he has made it real to others in the universal language of his art. It is the spirit of Kenkenes that has given us perfection in painting and sculpture. How meager would be our inheritance if Raphael, Duerer and Bodenhausen had been confined in their labor of love to the models of the past. They were not, thank God; but each was left free to pour forth his soul in this all prevailing theme of mother love. No one can estimate the number and variety of Madonna pictures that have been given to the world. The poets before Dante had been content to work according to the dictation of custom. "They belonged to the dim mediaeval world so long under a spell which had lulled the personalities of men into a deep sleep." But the great Florentine was willing to endure the loss of home and associations of youth that he might commune with the blessed God that

was speaking within. Theologians before Luther had been slaves of tradition. They had been either too cowardly or too listless to express their faith in the language of their times. But with Luther God was a living reality. His faith was recorded not in books but in his own soul. Like Paul of old he could say, I know in whom I have believed. He saw, therefore he spoke; and his words set the world on fire.

May we not say, therefore, that the unsearchable riches of our Bibles, our libraries, our art galleries are due simply and solely to the unsearchable riches of human personality under the inspiration of a loving God? Ye are the temples of the Holy Spirit, says the apostle. Ye are the medium through which God speaks to the world. Turn not aside from the truth as you receive it. If you do, you shut one gate through which God would come forth into the world of men, "for no truth gets into human keeping by any other path than the individual soul, or into human speech by any other medium than the human mind."

Since, therefore, human personality has played such an important part in the fields of art, literature, and in divine revelation itself, we should not neglect to leave a place for it in the sacred calling of the minister. Not a few well-meaning people in this world would make the preacher a parrot. He must say what he is told to say, and do what he is told to do. If he dares overstep the customs and traditions of his denomination he is a traitor and a defrauder. Not long ago the writer was calling upon a Catholic priest who happened at that time to be his collaborator. The question of authority in doctrine came up. When asked what he would do if he found himself differing from the pope in any doctrinal matter, he replied without hesitation, "I should preach the doctrine which the pope sanctioned." Loyal to his church! Faithful to tradition! Obedient to authority! O yes, all this,—but what abject slavery,—what awful neglect of his divine birthright. How determined men are to disobey the grand old apostle when he says: Stand forth and stand fast in the liberty wherewith Christ hath made you free and be not entangled with the yoke of bondage.

I sometimes talk over matters pertaining to the Kingdom with my groceryman. He is a splendid old Welsh Congregationalist of the old order. The other morning he told me of a preacher in one of our neighboring cities who the Sunday before had dared to speak the convictions of his own heart. These convictions were unfortunately not in accord with the creed of the church. For this dreadful offense the pastor was forcibly driven from the sanctuary by the elders and deacons. "And," said my friend, "they served him right. They were paying him to preach, not what he believed, but what they believed." Think of it, brethren; do you suppose that there are many Christians who honestly think that a man who gives his life to the ministry of Jesus Christ is willing to be bought and sold after this fashion? God for-

It is a mistake to fancy that once a man has been stamped with a given denominational name his sermon subjects and religious phrases are fixed to an absolute certainty. If Christian union means the loss of all individuality, better retain the latter. But it does not. God in His way and in His own good time can harmonize the two. Parties are for small men, and life, humanity only is large enough for men who like Isaiah have received a vision of God high and lifted up. The Episcopalians have no right to claim Phillips Brooks, the Congregationalists must not claim Beecher, the Baptists Spurgeon, nor the Methodists Storrs. These men belong to the Christian church universal. They spoke from the soul of man to the souls of men. Like the mighty forerunner they were voices crying in the wilderness. Hence without asking, much less caring where they belong, we sit at their feet caring only to know that they belong to us and to God.

Brethren, I cannot preach your creed with power, nor can you mine. If we try there comes over us, it may be unconsciously, the guilty feeling of the plagiarist who is trying to revel in a luxury of thought that has cost another his life blood. It is not ours. We dare not claim it. If we would kindle into a living flame the mass of faith material which we have gathered, we must strike the spark in the secret chambers of our own souls.

And not only must our faith be ours either by origin or adoption, it must be ours to-day. We have all experienced that disappointment which often comes to preachers when they try to deliver again a sermon which they have once delivered with power and pleasure. At such times our efforts seem cold and mechanical. There is no vital connection between the message and the man. We do not seem able to cross the awful gulf which we feel to be between our hearts and our hearers. It is like some awful nightmare when we seem in our dreams to be standing before a waiting assembly but without thought or inspiration. What is the matter? Ah, the man is speaking in the language of the boy. The man who has seen the Rockies with their heads lifted high into the deep blue of the heavens, is trying to content himself by describing the drifts and dunes of his lake side home. The man who has sailed the mighty deep, and has seen

"The glorious mirror where the Almighty's form
Glasses itself in tempest;
Dark—heaving—boundless, endless and sublime—
The Image of Eternity—the throne of the Invisible!"

The man who has seen all this turns back to some childish experience on the mill pond near his father's house.

Shall we not let God live in us to-day? If any man is in Christ Jesus he is a new creature. New to-day, new to-morrow, next month, next year, ever new.

"A bookworm," replied papa, "is a person who would rather read than eat, or it is a worm that would rather eat than read."

C. W. B. M. and the Young People



It was ten years after the organization of the Christian Woman's Board of Missions before an effort was made to give the children in the churches missionary infor-

mation and training. And during the late famines in India several hundreds of others were saved from death by starvation, and cared for until homes could be secured in the orphanages and

largest school in the Republic of Mexico. When the new building can be used the missionaries are hoping for 1,000 scholars. These will not only be given a good secular education, but daily Bible lessons as well. One who visited our Mexican school and heard some of the Bible examinations says she knows of no community in the United States where children know so much of the teaching of the sacred book.

The Young People's Department this year is asked to establish a Boys' Orphanage and Industrial school in Porto Rico. There are 300,000 children of school age in the island, and school accommodations for only 50,000. Great numbers of children are homeless, and most of those who have some pretense of a home are living in the midst of vice, ignorance and superstition, and are dwarfed and sickly from a lack of wholesome, nutritious food. Scores, yea hundreds of children should be gathered into homes and schools at once. The young people of our churches could have no more worthy cause presented to them than the providing funds for the Boys' Orphanage and Industrial school that the C. W. B. M. purposes to establish.

But great as has been the work done by the boys and girls, yet the work done for them has been the chief purpose of the children's missionary organizations. It has been well said, "In the Young People's Department, as in all of its work, the greatest work of the Christian Woman's Board of Missions is educational. In our Intermediate and Junior Societies of Christian Endeavor, Mission Bands and Circles, the great object is to help lead the young people to Christ, to lead them to a knowledge of, and desire to help, the cause of missions, to habits of regular systematic giving to the Lord's work to teach them not only to know the word of God, but how to do some of the work our Lord wishes them to do."

One of the most helpful things connected with this young people's work is the anniversary season of labor and self-denial for missions, which begins March 27, Junior Anniversary Day, and continues until Easter. As the members of the auxiliaries observe the week before Easter as a time of self-denial, the little ones can emulate as well as imitate their mothers in working and saving for the



Dr. Ada McNeil, Bilaspur, India.

mation and training. In the year 1884 the work of the Young People's Department was inaugurated, and Mrs. Joseph King of Allegheny, Pennsylvania, was elected National Superintendent. The first year twenty-eight mission bands were organized, and their contributions to missions amounted to \$147.03. On March 27 of the same year the first Junior Society of Christian Endeavor was organized in a Presbyterian church at Tabor, Iowa. Junior Endeavor soon found favor among our own churches as well as those of other communions, and societies were everywhere multiplied. From the beginning of this movement the officials of the United Society of Christian Endeavor have advised and urged that the Endeavor Societies composed of boys and girls be placed in the charge of the women's missionary organizations of the various denominations to which they belong. Our own National convention has given the Intermediate and Junior Societies in the Churches of Christ into the fostering care of the Christian Woman's Board of Missions.

The work for missions which the boys and girls have enabled that association to do is not inconsiderable. Their offerings during the twenty years since the beginning of their work in 1884 amount to nearly a quarter of a million of dollars, more than twenty-seven thousand dollars having been given during the missionary year that has just closed. With this money has been provided most of the buildings at the C. W. B. M. mission stations in foreign fields. It has erected churches, schools, orphanages, hospitals, dispensaries, homes for the missionaries, and cottages for native helpers. Besides this during recent years 500 orphan girls in India and Porto

asylums of other missions as our own were over-crowded.

The chief enterprise of the past year was the erecting of a large mission building at Monterey, Mexico. The picture shown here was made from the architect's first drawing; some modifications that were afterward made have added to the handsome appearance of the building. It is of buff pressed brick with stone trimmings, is 102x66 feet in size, and contains twelve rooms for school purposes, chapels for religious services in English and in Spanish, and rooms for carrying on other departments of the work. With insufficient accommodations our mission there has already had the



Group of Orphan Children at Deoghur, India.

great cause of missions, the thought of which is the most lofty and ennobling of any that ever entered into the human heart.

The Young People's Department should have organizations for the missionary training of the children in every one of

our churches, and in these organizations should be all the boys and girls who are connected with our churches and Sunday schools. The pastors of our churches as well as the members of the auxiliaries should do what they can to further this great and important work.

A Female Christian College for Japan ^{A.} McLean

THE most pressing need of our work in Japan at this time is a female Christian college, or a school in which to educate and train young women for the varied responsibilities of life. The missionaries have been asking for such an institution for nearly twenty years. It has been promised for more than ten years. The Foreign Society has recently decided to undertake to raise \$20,000 for this special purpose before September 30th, 1905.

The Need.

A school for girls in Japan is absolutely indispensable. To educate one sex and to neglect the other is to defeat the very end in view. Pastors and evangelists and teachers must have Christian wives if they are to do their best work and exert the best influence for good. If they are married to non-Christian women they will be handicapped as long as they live. There is the same objection to being unequally yoked to unbelievers now as there was in the apostolic age. Bible women must be trained for the service. The women who are to become wives and mothers must have the gospel if they are to bring their children up in the nurture and admonition of the Lord. Every argument that can be advanced for educating girls in America applies to Japan.

Special Local Reasons for Such an Institution.

There are certain local conditions in Japan that make this school especially urgent.

1. There is not room in the government schools for all who wish to attend. The government schools there answer to our public schools here.
2. Those attending government schools are required to worship the picture of the emperor. Our Christian girls ought not to be subjected to such idolatry.
3. Government schools frequently visit celebrated heathen temples and shrines, and our Christian girls are there taught to worship heathen gods.
4. The teachers in the government schools are usually heathen and often ridicule Christianity.
5. Girls from Christian homes are often persecuted by those not Christian. The teachers sometimes encourage this.
6. It is not best for our work to have our girls attend the schools of other religious bodies. There are obviously many more reasons for this in Japan than in this country.

What Others Are Doing.

Japan has 104 schools, with an attendance of 3,229, where girls are educated. These are known as mission schools, that is, schools planted and supported by the missionary enterprise of all Christendom. One of these schools at Nagasaki has an attendance of over 200 girls. Another school, started fifteen years ago in a little hut, with only five present, now has an enrollment of 125 girls from different parts of the empire, all of whom pay their own expenses. These schools are all being constantly enlarged and better

equipped. They are one of the most effective agencies in Japan for her redemption.

We Have No Such Schools.

This places our work at a disadvantage in respect to other religious bodies. With their splendid schools and colleges they can do a work and command an influence beyond our reach. We have a number of consecrated women who have passed through the primary schools and are ready and anxious to better equip themselves for the duties of life. Our work is growing in Japan and it will grow faster with this school. We are abundantly able as a people to provide it. It would be a long step backward if we had no Christian colleges in this country where our daughters may be educated.

The Ball Has Been Started.

Nearly \$2,000 was given in cash and pledges at the St. Louis convention for this enterprise, and since the convention several hundred dollars have been received besides. Money is now being received almost daily, but in small amounts usually. We urge upon the friends of the work the importance of providing this \$20,000 at the earliest practicable moment. God will bless our liberality. Trained and consecrated young women will rise up in years to come and bless us for our help now. This college will be a center of Christian influence in all the years to come. It will tell on generations yet unborn. It will help in leavening all Japan. It will reinforce and cheer the hearts of our whole missionary force in that land and will gladden the hearts of the native Christians. This is a great opportunity.

What Others Think.

The following are a few expressions from well-known educators and missionaries:

T. E. Cramblett, president of Bethany College, Bethany, W. Va., says: "The effort of the Foreign Society to raise a special fund of \$20,000 for a female Christian college in that progressive empire is one that deserves immediate success."

W. P. Aylsworth, president of Cotner University, Bethany, Neb., says: "By all means let our money flow into this needed work. Surely there is no more promising missionary investment for concentrated wealth than the proposed college for girls in Japan."

E. V. Zollars, president of Texas Christian University, Waco, Texas, says: "The establishment of such a school for girls in a country like Japan is peculiarly important. I hope that many friends will be found who will stand back of the undertaking with liberal donations."

C. L. Loos, professor of Greek in Kentucky University, Lexington, Ky., says: "Will we strive in some worthy manner to do in Japan what we are so prompt to do for our own womanhood here at home? Think of this, ye enlightened, pious, rich Christians of America!"

Frank H. Marshall, formerly missionary to Japan, now professor in Texas Christian University, says: "We must do as other missionary societies did long

ago. We must have our own girl's school, well equipped, to train our converts for their work. The demand is imperative and should be met."

Miss Bertha Clawson, Osaka, Japan, says: "The crying need of our work in Japan is a school for the education and training of our Japanese girls."

Miss Edith Wright, formerly missionary to Japan, Huntington, Ind., says: "If our cause is to mean much to Japan, our mission there must be equipped with a girl's school at once."

Miss Lavenia Oldham, missionary to Japan, says: "We need a college where girls can receive daily instruction in the Bible and where they can be trained for active Christian work. When we have women properly trained in Bible teaching, they will help our work to go forward in Japan by leaps and bounds."

We lay this matter before our brotherhood. We hope they will not only give dollars but hundreds and thousands, and that they may give promptly. Let all offerings be sent to F. M. Rains, Cor. Sec., Cincinnati, O.

An Irishman was painting his barn and was hurrying his work with all his strength and speed. "What are you in such a hurry for, Murphy?" asked a spectator. "Shure, I want to get through before me paint runs out," was the reply. —Selected.

INTERESTING, IF TRUE.

You Can Try It for Yourself and Prove It.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which anyone can perform for himself in the following manner: Cut hard-boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water, heated to 98 degrees (the temperature of the body), and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic pepsin, diastase and Golden Seal, which mingles with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cts. for full-sized package in every drug store in the United States and Canada, as well as in Europe.

Some Reasons Why Women Should Have the Ballot Ella S. Stewart

BECAUSE humanity was created free and equal. Woman, as well as man, was created "in the image of God." He made man and woman co-workers in the world, and co-governors over all forms of nature. They were not made in physical image. Likeness to God consists in the power of thought, will, choice, action and self-government. The question of right settles itself in a statement of capabilities. If women have powers, we read in that fact freedom to develop them and use them. If the Creator had meant her to take a wholly subservient place he would have withheld the capacity for thought, will, judgment and the love of freedom, and made her as unconcerned about these matters as the lower animals.

Because the mere accident of sex is an unfair qualification for citizenship. It would be just as fair to decree that only men six feet tall, or men with black eyes, should make the laws for all men.

Because woman suffrage is in harmony with the spirit of our constitution. The Continental Congress laid as a cornerstone of the constitution the principle that every man has a right to vote, not because he is educated, not because he is able to perform military service, not because he owns property, but simply because he is one of the governed. This principle does not apply alone to men. That "governments derive their just powers from the consent of the governed" is an axiom, but its truth will never be fully comprehended until women help to make the laws they are forced to obey.

Because "taxation without representation is tyranny," therefore women who bear a large burden of the taxation which supports the government should be represented by the persons they desire. Women are not represented now. A representative is a delegate—a substitute. The chief characteristic of representation is the responsibility of the representative toward those he represents, who on election day can bring him to account and punish him if he has failed to represent them correctly.

Women have no such influence over those who assume to be their representatives. In a government where laws are made so largely by outside pressure, unfranchised citizens have practically no power. The wishes of ballotless people make about as much stir in political circles as the flutter of an aspen leaf.

Because women possess the proper qualifications for citizenship. They are patriotic and intelligent. An enfranchised womanhood would reach a still higher plane of mental and moral power, on account of the application of their knowledge, and because responsibility educates.

Because women have interests which need special representation. Only women can understand women's needs. Women need the ballot to protect their interests in the business world, to protect their property and their children.

Because the state needs women as much as women need the ballot. Senator Blair once said: "Unless this government shall be made and preserved truly republican in form by the enfranchisement of women, the great reforms which her ballot would accomplish may never be. A republican form of government cannot exist half slave and half free. En-

franchise women, or the public will steadily advance to the same destruction, the same ignoble catastrophe, that has engulfed all male republics of history." Furthermore, legislation is entering on spheres which are peculiarly woman's. This is in accordance with the theory of the modern state.

Dr. Rainsford says: "Once legislation chiefly had to do with protection of property. Now points that we did not dream of legislating about are so dwelt with as a matter of course. We legislate about

homes, sanitary questions, education, relations of labor to capital, licensing questions, the drink trade, etc., all moral question, questions that in the most intimate way affect the home as well as the outside interests of life; the questions on which woman is not only a judge, but decidedly the best judge. It is most unreasonable and unfair that in these questions where experience is vital and all her tenderest interests are immediately affected, her influence should be confined to an indirect influence, and her vote, if recorded at all, only recorded through pressure on her husband or her sons."

The Atonement and the Times H. D. C. MacLachlan

THE following scattered reflections are incident to a perusal of Dr. Denney's recent book, "The Atonement and the Modern Mind."

Some things are impossible and some are unwise. It is impossible, for example, to settle this question by dogmatism or Pauline exegesis (were a consensus possible even there), and that because the human mind cannot turn back on itself and think in the categories of yesterday. It is unwise to substitute a formula for an experience or to declare any form of thought vital to the power of a fact in the lives of men. With this proviso it is legitimate to inquire whether any intelligible belief in the atonement can coexist with the intellectual attitude of the times.

Let it be clearly understood what that attitude is. Broadly speaking the supreme modern category is evolution. Subsumed under this there is the extension of the scientific spirit and method to all intellectual problems, and, in theology, the doctrine of the immanence of God and the ethical worth of religion. With these presuppositions can the church still assert, honestly that "Christ died for our sins according to the Scriptures?"

Surely it can. Contrary to common prejudice, neither the atonement nor any fact of Christian experience has anything to fear from the scientific spirit in its legitimate exercises within its own field, for the simple reason that between the two there is no middle term any more than between Shelley's "Skylark" and the atomic theory. This does not mean that both cannot be true, but simply that the worth problem is not the truth problem, not synthesis, analysis, nor poetry, prose.

On the other hand evolutionism lends positive aid. It does not indeed explain how that single event in history—the death of Christ—can mediate between God and man; but it does by its conception of the solidarity of the race, help us to understand the inner meaning and necessity of vicarious suffering—gives, so to speak, a philosophical basis for the glorious intuition of the fifty-third of Isaiah. Moreover by its insistence on the historical method in biblical exegesis, it has relieved the conscience of the church of the intolerable burden of harmonizing Paul's mystics—legal metaphors with the terms of modern thought. It is going, indeed, too far—as some have done—to rewrite the atonement in terms of evolution and nothing else; but evolution nevertheless wants to be a friend.

When we come to theology, we find that the modern doctrines of the immanence of God, so far from destroying as Dr. Denney seems to think, really illu-

minates the atonement. Only, as God is essentially one with man from the beginning, could His death have any ethical significance for man. From this point of view Calvary is simply the climax—in time yet not of time—of God's eternal effort to realize Himself in humanity. The gist of the old theologies with their transcendent deity was that God by a sort of legal fiction made Himself responsible for sin: the marrow of the man is that in a sense God was responsible for sin from the beginning, and by accepting that responsibility in its fullness, transcended it. In other words God's relationship to man is personal and ethical, in the deepest most inclusive and concrete sense of the terms, and not in any way abstract or legal.

Nevertheless, when all is said, there are no intellectual categories, of this or any other age, that can wholly exhaust the atonement. There is always a residuum that defies analysis. Properly speaking the atonement is not a subject for philosophy, much less science, hardly even for theology. It belongs to the region of poetry, of intuition, of inspiration, of synthetic feeling. If you would penetrate to the heart of the atonement read Ephesians with its passion-flights, rather than Romans with its dialectic. Even Dr. Dale in his classic work on the atonement tells no less about it than do these lines from "Karshish:"

"The very God! think Abib; dost thou think?

Lo, the All-Great, were the All-Living too—

Lo thro' the thunder comes a human voice

Saying, 'O heart I made, a heart beats here!

Face, my hands fashioned, see it in myself.'

Thou hast no power, nor mayest conceive of mine,

But love I gave thee, with Myself to love, And thou must love me who have died for thee."

That will be read and understood when all theological subtleties will be mildewed on the shelf.

Christian university has done very much for the cause of Christ in Missouri. With its splendid new building, modern throughout, it enters upon a new era of prosperity.

The church at Pomona, California, has adopted Dr. C. L. Pickett, of Laoag, province of Luzon, P. I., as their missionary and will in the future provide his support. This makes another Living Link Church in the Foreign Society. R. P. Shepherd is the wide-awake pastor.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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LESSON FOR NOVEMBER 27—DANIEL AND HIS FRIENDS—STORIES FROM THE CAPTIVITY IN BABYLON—SCRIPTURE SECTION—DAN. CHS. 1-6.

Expository Notes.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

THIS lesson reveals the possibilities of Godliness in the midst of circumstances of ungodliness. Daniel and his friends were loyal to God even in the land of their captors, and amid all the enticements of the court. In such circumstances, perhaps, the subtlest of all temptations assault the men of faith. It is so much easier to float with the stream than to stem it. The principle of accommodation appeals so strongly to our desire for ease, that it needs very definite courage to resist.

Our lesson may be best learned by centering our attention upon Daniel, and the key to the splendid fidelity of the man may be found in the repeated statement that he was a man of excellent spirit. Let us examine that spirit that we may cultivate it, and so be able to maintain a similar loyalty under circumstances of difficulty.

A Spirit of Purpose.

This is declared in the beginning of the story (1:8). Directly Daniel found himself in a place of peril "he purposed in his heart." This is of supreme importance. Thousands of men drift into evil courses for lack of a definite and positive commitment of themselves to a right course. To delay at the first consciousness of perilous surroundings is to compromise presently, and finally to apostatize. Daniel speaks in no uncertain tones:

Dare to have a purpose firm,
Dare to make it known.

Spirit of Prayer.

Nothing stands out more clearly than the fact that this man of purpose was a man of prayer. When the interpretation of the king's dream was asked he called his friends into a compact of prayer, and the subsequent story reveals him as a man having regular habits of prayer. This is of equal importance with the former and is the strength of its realization. Strong purpose is only powerful in execution as we are dependent on God. The heart may be firmly determined to loyalty, but unless we know how to lean hard upon God the forces against us will prove too much for us. A man meaning to do right and depending upon God is invincible.

A Spirit of Perception.

There is no doubt that the gift of interpretation which Daniel received was one specially bestowed on him by God for specific purposes. The immediate application to us is, that to the man who has made his purpose and waits upon God, there will be given a clarity of vision which will enable him to accomplish the Divine work allotted to him. It may be, as in the case of Daniel, that of interpretation, or it may be, in some other department. The one certain fact is that such a man will be of "quick understanding in the fear of the Lord."

A Spirit of Power.

Growing out of the fact already considered is the final one of the strength of this man. This was manifest in his quiet refusal to eat of the king's meat and drink of his

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

wine. It was a small matter, but victory here meant greater strength and larger triumph later on, as defeat here might have meant disaster finally. This strength is manifest again when he dares to interpret Nebuchadnezzar's dream faithfully, though it foretells his punishment, and even more strikingly when he fearlessly denounces the son of Belshazzar and foretells his doom. It needs true strength to correct those upon whose patronage we seem to depend. Yet in all he was a man of strength. It is interesting to note how loyalty to God issued in his case, in his coming into positions of great importance in Babylon, Media and Persia. Too often we grasp at earthly power by compromise, and eventually lose it. The only power of value is that which rests upon consistency in the pathway of truth.

5% PRAYER MEETING

By SILAS JONES

What Woman Owes to the Gospel.

Topic Nov. 29-Dec. 2—Mark 16:1-10; Rom. 16:1-6. (C. W. B. M. Day.)

The gospel accords to woman the rights of a person. She has a right to the complete development of her moral and intellectual powers. In Christ Jesus "there is no male and female." Character is not a matter of sex, and neither is intelligence. Wherever man denies to woman the privilege of seeking the highest culture to which he himself aspires there the gospel is not fully obeyed. Christ came to redeem both men and women from the bondage of sin. The same authority that impels us to seek the man who has alienated himself from God impels us to seek the salvation of the woman who sins. If the gymnasium is needed for the physical culture of man, it is needed for the physical culture of woman. She has use for a strong body. The civilization that is content with a womanhood imperfectly developed in body has yet something to learn from the Master.

Woman Without the Gospel.

Mr. Kipling has given his opinion of India, a country where the gospel does not control the conduct of men. As we read his words let us remember that the gospel would do away with every wrong he mentions. "The matter with this country is not in the least political, but an all-round entanglement of physical, social and moral evils and corruption, all more or less due to the unnatural treatment of women. You cannot gather figs from thistles, and so long as the system of infant marriage, the prohibition of the remarriage of widows, the lifelong imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead, and that is just the half from which we have the right to look for the best impulses. The foundations of society are rotten, utterly rotten, and beastly rotten. The men talk of their rights and privileges. I have seen the women that bear these men. May God forgive the men!"

Still A Woman.

The gospel does not try to make a man out of a woman. It leaves her still a woman with all her womanly grace and wisdom. It bids her share in the intellectual life of her brother, it does not allow her to borrow from him his vices. A Christian civilization permits her to choose what she will be and do, but it expects her to choose according to the demands of an enlightened mind and a sensitive conscience. She finds occupations open to her so that she is not compelled to marry in order to obtain a living, but a Christian womanhood holds marriage in honor. It is only a degenerate womanhood that prefers the pursuits of wealth and social distinction to the duties of motherhood. The emancipated woman chooses gladly what formerly was forced upon her.

Moral Leadership.

In a trial of brute strength man will win over woman. Peoples that put the first emphasis on brute strength will give to woman a place below man. The gospel puts

character first. It therefore gives to woman the opportunity of leadership. To her is granted the high honor of being first to protest against crimes that destroy the life of nations. She is quick to see danger to the home. The corrupt politician may cry out against her interference in matters of state, but the men who know that righteousness exalteth a nation rejoice when she makes herself heard in behalf of the home and religion. The Master bestows his greatest rewards upon those who serve best. In all ages of Christianity Christian women have been conspicuous for their services to humanity.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

How Intemperance Hinders.

Topic Nov. 27—Rom. 14:13-21.

On this question of the effects of the liquor traffic on the work of Christian mission, I am giving the words of men who are in position to speak with authority. I find these facts and testimonies in Robert E. Speer's article in the Sunday School Times of Nov. 12:

THE FACTS.

In 1884 the imports of liquor into Africa from Great Britain, America, Portugal and Germany, were 8,751,527 gallons, of which 7,136,263 came from Germany, and 921,412 from America. The exports of rum from the United States for the year ending June 30, 1903, were 1,096,719 gallons, valued at \$1,458,393. Judged by previous years, ninety to ninety-five per cent of this went to Africa.

TESTIMONY AS TO THE CONDITIONS AND CONSEQUENCES.

"It is my sincere belief," declared Sir Richard Burton, "that if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be the gainer by the exchange."

And Sir John Kirk goes so far as to declare:

"The last four centuries of contact with Europeans and European trade has degraded, rather than elevated or improved the people."

These are strong words, but scarcely a traveler, and never a missionary, sends back from Africa any other report. Joseph Thompson was a capable, and, in this matter, an unbiased man, and no one had better opportunity for observation, and this was his testimony.

"The notorious gin trade . . . is indeed a scandal and a shame, well worthy to be classed with the detested slave trade, in which we had ourselves ever so prominent a part. We talk of civilizing the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns."

"In the Pacific, the condition has been better, of course. There are fewer people to be ruined, but each ruined life is as pathetic. One of the first evidences of our occupation of the Philippines was the saloon and the newspaper filled with liquor advertisements. President Schurman of Cornell wrote in *The Independent* in December, 1899: 'I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fights there, and permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I have never seen a Filipino drunkard. The Filipinos have some excellent virtues. They are exceedingly cleanly, and also exceedingly temperate.'"

But in Central Africa and the Southern Pacific international agreement have done much to limit the liquor traffic, but much more is to be done to stop a trade wicked and destructive in itself, harmful to all legitimate commerce, and unqualifiedly antagonistic to the extension of Christianity.

Home and Children

A SECRET Grace G. Bostwick

SUCH a darling little secret I just heard,
Mind you, a secret but for two,
And I dare not whisper e'en one little word
To anyone at all excepting you.
There's a blossom, white and pink and very small,
It's a baby, hush, you must be awful still,
A baby wee and sleepy, that can hardly see at all,
And she's come to stay—if so the angels will.
How did she come? Why, down from God's own sky,
Clasp'd round by angels' wings so soft and warm;
In her pink cheeks the sweetest dimples lie,
The angels kissed them there to ward off harm,
And all her hair is spun in softest rings
Of angels' gold—the brightest ever seen,
And when she coos, her guardian angel sings,
She smiles, because they bless her in her dream.

—Good Housekeeping.

BACK TO THE OLD HOME

DID you ever, after twenty years, visit the old home, and note what changes twenty years will bring? Sunday morning, Jan. 11th, I put on my best hat and started for the old home. En route I visited Omaha, which, by the way, will some day be a Chicago of the West, and arrived in Winfield, Ia., Jan. 16th. The town had changed so much in twenty years that I could hardly believe it was the same old place. Winfield is a beautiful little city with a population of about 1,000 people. Its mercantile interests are controlled by energetic business men, who appreciate the value of advertising in the excellent newspaper which has done much toward making the town what it is, for a good newspaper has a great deal of influence in that direction. It is one of the best country towns in southeastern Iowa, and has the finest residences of any town its size in the state.

After greeting old friends I made haste to see the old farm, the place where I was born and grew to manhood. As I walked up the lane where, as a barefoot boy I had run a hundred times and came nearer the old home, I half expected to see father and mother at the gate as of old and warmly welcome me home. But alas! no loved ones were there, and strangers were occupying the home of my boyhood.

What a change, the old barn, well and the large oak and elm trees that stood in the yard for years, under which I sported in boyhood days, all gone. Have you, reader, ever visited the old home after an absence of twenty years or more, and seen the old home all changed, even the old foot paths that you were wont to

tread when a child grass-grown and obliterated? But after all it is a pleasure to visit the old home, even if father and mother are gone and brothers and sisters all scattered over the land thousands of miles apart.

I think after all when we pass the fortieth period in our lives our inclinations are more for the old home and old friends than ever. At this age in life the time for adventure has passed and the longing for our childhood days and surroundings takes possession of us. There are many who left home and parents, old friends and schoolmates, to make a home in the West. It is the push and energy and that longing for a home of his own in the breast of the young man that made possible the building up of the West, which has assumed gigantic proportions in everything that goes to make a country and its people, cities, towns and the whole country has grown under the influence of this element until we can boast of the nicest improved farms, the best schools and churches and the finest state in the union to-day. After all we like our western home best.—J. P. Ha'le in the Red Cloud Nation.

EIGHT THOUSAND BOY CORN GROWERS.

In his article on the agricultural exhibit at the St. Louis fair in the world's work M. G. Cuniff tells this significant story of corn-growing in Illinois:

W. B. Otwell was president of the Farmers' Institute of Macoupin county. The thought struck him that if the farmer boys throughout his county could be induced to take an interest in the effort, Macoupin county would produce the finest corn in the world. He persuaded the institute to offer a prize for the best ten ears of corn grown by Macoupin county farmer boys. Each boy made application to him, and received a package of selected seed—Yellow Dent and Boone County White. Hundreds applied.

In the fall, the boys sent in their corn. The prize—a bicycle—was awarded. Mr. Otwell went down to see the boy who won—expecting to find him the son of a prosperous farmer. The boy proved to be the fourteen-year-old son of a poor widow inhabiting a little prairie cabin. All summer, the boy had "toted" water from the well to his corn-patch in bucket-fuls. His industry had been remarkable.

He was invited to the next meeting of the Farmers' Institute. Mr. Otwell lifted him upon a table. "This," said he, turning to the assembled farmers, as he pointed to the little barefoot youngster in his blue-jeans overalls, "is the boy who won the prize." The cheers that greeted the boy were louder than those which later on greeted the governor of the state, when he came down to make a speech.

When these contests had continued several years, the governor became interested. Mr. Otwell had conceived the idea of extending the contest to the boys of the state, and showing at St. Louis the corn they produced. The governor subscribed. So did other citizens. One

offered a \$1,000 Holstein cow for first prize. Other prizes were offered—wagons and ploughs and windmills. Seventeen thousand boys wrote for seed and information. Two farm-wagons would not contain all the letters. The state went into wild enthusiasm—over corn.

And now go to the World's Fair Palace of Agriculture. In the Illinois section is a mountain of huge, yellow ears of corn, row upon row, tier upon tier, of little symmetrical pyramids of ten ears each. Before each pyramid is the photograph of the Illinois farmer boy whose corn it is. The selected output of 8,000 Illinois boys is represented. Can you imagine what this means? Eight thousand boys aroused to a pitch of enthusiasm for scientific farming. Seed-corn enough to plant the whole Illinois corn belt. If a bountiful crop sprang from the fertile soil last year, a mere bountiful crop will leap forth this year.

TWO ORIGINAL CHILD SAYINGS.

IT WAS a dreary afternoon, so mamma promised the twins, aged five, that they might accompany her to Mrs. Dunning's, who lived next door, providing they would not ask for something to eat.

They had only been there a few minutes, however, before one of the twins inquired innocently of the other: "Say, Ted, you hungry? 'Cause if you are, I'll just go home and get you a piece?"

Teacher (in geography class)—Tommy what is made of ivory?

Tommy (promptly)—Ivory soap.

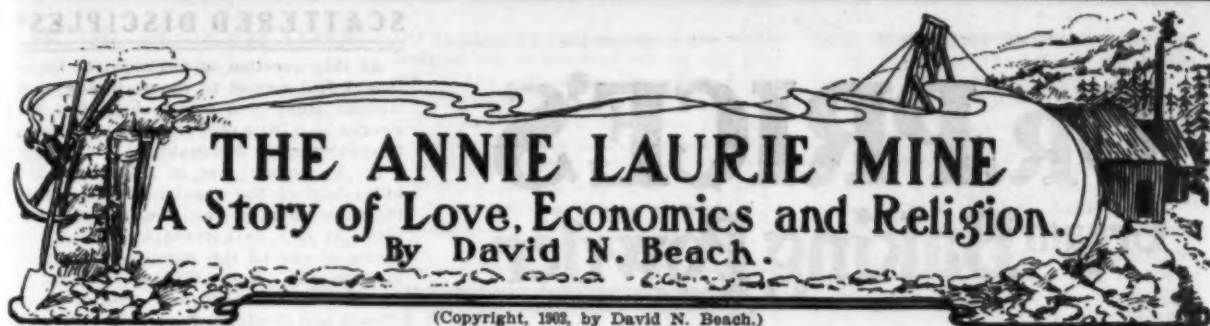
A GAME OF AUTHORS.

The following will make a pleasant parlor game. Read the descriptions and see how many can guess the author:

The oldest author—Adams.
The youngest author—Child.
The healthy author—Hale.
The sickly author—Haggard.
The fragile author—Reade.
The collier's author—Co'eridge.
The farmer's author—Fields.
The gardener's author—Ouida.
The sportsman's author—Hunt.
The harvester's author—Hay.
The pugilist's author—Knox.
The warrior's author—Shakespeare.
The ditcher's author—Trench.
The jeweler's author—Goldsmith.
The tippler's author—Barrie.
The angler's author—Hooker.
The chef's author—Cooke.
The dude's author—Taylor.
The lover's author—Lincoln.
The suburban author—Townsend.
The domestic author—Holmes.
The greedy author—Hegg.
The woodland author—Hawthorne.
The cunning author—Fox.
The pontifical author—Pope.
The evasive author—Dodge.
The submarine author—Cable.
The painful author—Bunyan.
The groaning author—Paine.
The dangerous author—Wolfe.
The aboriginal author—Savage.
The blistering author—Burns.
The refreshing author—Brooks.
The breakfast author—Bacon.
The dinner author—Lamb.
The snappish author—Crabbe.
Gabriel's author—Horne.
The chorister's author—Sangster.

Visitor—I want a high-bred dog.

Attendant—Thin this is wot ye want, sir. He's a skye terrier.—Children's Visitor.



CHAPTER XX.

Bonaparte Sharp Catches a Tartar.

DUNCAN McLEOD was a law unto himself. What he did, as in this chapter recorded,—his “plan,” as he called it in writing to his mother,—this writer neither indorses nor condemns. Duncan seems to have been a kind of third cousin to Jamie Soutar of Drumtochty. He would debate the proposition with John Hope by the hour, “That not all people have a right to the truth.” But, though you might condemn him therein, you would require, as with his third cousin, to travel a long way to find a truer man.

To bring this whole matter in outline before us, we shall have to return to Colorado, to the Anie Laurie Mine, and to the small hours at the beginning of June 16, following that memorable service, the previous evening, in the canon, under the ripening moon.

The seventy miles’ ride to the railway station, from three o’clock that morning until five o’clock the next afternoon, was destined never to be forgotten by both Duncan McLeod and John Hope. After mounting the stage and getting under way, each man closed his eyes, and supposed that the other thought him asleep. On the contrary, each man was never more awake, and the intensity of their thinking could not be expressed in words. This condition continued until at seven o’clock they stopped at a ranch for food.

When they were on their way again, each tried, for an hour or two, to keep up the other’s spirits by an outward gaiety not lacking in humor, bright repartee and brilliant passages, amid which, for the moment, they really had a very merry time. As the forenoon waned, and until after dinner at another ranch, they largely relapsed into silence but kept a cheerful mien. After dinner they went through the sleeping act again, each supposing that the other was blissfully oblivious to all outer things; but, as before, each man was doing prodigious thinking. When they alighted at the station, each was very bright and sunny, full of jokes and good fellowship, and this mood continued almost until the moment of their parting.

During the day’s more serious conversation, John frankly outlined to Duncan that general course of procedure which he intended entering upon when he should reach New York, and with the working out of which the reader is already familiar.

Duncan, on the other hand, maintained the utmost reticence about his plans, simply saying, in the tone which he had requested his mother to assume, that, after a long and unbroken period of exacting toil, he wanted an extended rest, and, probably, before his return would see some of the islands of the Pacific and come underneath the Southern Cross.

“Do not for a moment, John,” he added,

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“think me unduly downhearted, though this is a terrible blow for us all; but assume that, after these full years, I shall be lying fallow, filling up, and, I hope, learning something. My plans are not fully matured, and I think it better, until I have further light on the subject, to withhold even my address, and, much more, any itinerary of my wanderings. I am liable, as you may imagine, to various overtures in mining directions, particularly when it shall come to be at all generally known that I am unemployed. I want to be free, in particular, from the interminable letter-writing, telegraphing, and even cabling, of that sort; but, John, however long I may disappear from the world, do not for one moment think that the friendship which has so long existed between us, and the common objects which we have in view, can in the least grow dim. Sooner or later you will hear from me, and I hope, when the time arrives, to give an account of myself that will be satisfactory even to a person of your exacting standards.”

These words were said after the merry-making of the forenoon, just before both the men lapsed into more or less of silence. When Duncan had spoken them, as if something weighty were off his mind, he seemed less tense than earlier; and John, who carefully refrained from questioning him, felt greatly relieved thereby: for, in view particularly of Duncan’s several uninterrupted years of hard work, he feared that a breakdown might impend. Moreover, although he was greatly puzzled by what Duncan said, he did not in the least indicate it, but was content merely with saying to himself: “Strange! Some profound mystery! Developments later that will surprise everybody!”

When the eastbound transcontinental mail pulled in, Duncan, with the tenderness of a girl, saw that John’s belongings were snugly bestowed in the sleeper; presented him with an elegant edition of Burns’ poems as a parting gift; bade him good-bye with a voice that choked; as the train, under the shadow of the giant Rockies, climbed toward the Divide, stood watching it until it plunged into a canon; and then, looking up into the open sky, whispered to himself words which were obviously those of most heartfelt prayer.

But—for he had yet an hour to wait for his own train, and this was Duncan all over—he ended his prayer quickly, strode up a neighboring gulch, seated himself upon a boulder in a secluded spot, and thus soliloquized: “Yes—it will do. I think I see him when he finds it out!—he that offered three-quarters of a million for a fifth of the stock!—of course he did not pay it—and that warned Hope and MacDonald against stockholders’ meetings! It will do—yes.” Thereupon he laughed until the tears ran down his face, and until he rubbed his sides for their aching.

He ticketed for San Francisco. He spent three weeks along the Pacific coast, which he had not seen, visiting some of its many attractive places, and being especially moved by the old missions of the Mexican days. He read, in this connection, everything he could lay hold of, by “H. H.,” and got from a public library certain old tales in the same temper, including the “Saxe Holm’s Stories.” Their rare insight into the life of love clarified his thinking on that subject, comforted him, and greatly steadied him to be strong and to wait.

On the tenth of July, he took passage for Australia by a steamer which called at Honolulu. He withheld himself almost altogether from acquaintance and even from conversation on board ship. The one exception to this was his room steward. This man he found to be very intelligent, earnest of spirit, and, as they grew better acquainted, a devoted Christian. The man had a family dependent upon him. He had seen better days. The afternoon of the day before they sighted the Hawaiian Islands, Duncan said to him in the most casual way: “I have never seen these islands, and ought, probably, to stop over one or two ships in order to visit them. During the hours that the ship remains in port, I am proposing a pretty full run out into the country; and, of course, it may happen that I shall be belated. In that case, will you kindly say as little about it as possible, to avoid making me appear ridiculous, and see that my luggage is put on shore? The two small trunks and the suit case are marked distinctly with a Maltese cross. Do not, however, attend to this, please, until the last moment, lest I should come hurrying in with only time to re-embark, and without a minute to have the luggage brought back again.”

The ship made the beautiful harbor in the early forenoon, and lay there until five o’clock in the afternoon. Duncan’s room steward—whom he had presented with a large fee, saying, “You are carrying a heavy load, and you will not mind, will you, if I lend you a hand in this way?”—kept careful watch up to the last moment, and, five minutes before the sailing, as Duncan was nowhere in sight, sent the luggage ashore. Duncan did not appear, the ship sailed, and the room steward saw him no more.

Duncan, on the other hand, as the reader will have surmised, had no intention of returning to the ship. He went straight out into the country instead, and there secluded himself for several weeks. Then he returned to Honolulu, registered at its principal hotel under the name of Thomas Bennett, and claimed his luggage by the mark upon it of the Maltese cross. His appearance, on his return from his seclusion, was so completely changed that some passengers by his steamer, who remained in Honolulu and even at the same hotel, failed to recognize him. He let his heavy beard grow;

DR. PRICE'S

Cream Baking Powder

Good
Health
depends
upon
the food
you eat.

Adds to the healthfulness of all risen flour-foods, while it makes the food lighter, sweeter, finer-flavored, more delicious.

Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

PRICE BAKING POWDER CO.
CHICAGO.

NOTE.—There are many mixtures, made in imitation of baking powder, which the prudent will avoid. They are lower in price than cream of tartar powders, but they are made from alum and are dangerous to use in food.

assiduously cultivated striking side-whiskers; ate like a gormand; refrained from exercise, so far as he could do so without positively injuring his health; and put on flesh at the rate of several pounds a week. "I did not take first-class honors in biology at Edinburgh for nothing," he would say to himself before his looking-glass, and then he would laugh.

Though his headquarters were at Honolulu until January, his time was spent at a number of points, and on a variety of excursions through the islands. He retained his room at his Honolulu hotel, paid his bills with punctilious promptness, and only attracted attention by the circumstance of his extreme quiet and of his receiving no mail. When some one innocently inquired whether all his friends had forgotten him, he stated that he had expressly arranged not to receive correspondence, in order that he might the more completely give himself up to a much needed rest.

When, in January, Thomas Bennett sailed for Melbourne, he weighed nearly sixty pounds more than when he landed, was brown as a nut, and had the bearing, accent, and general appearance of a portly English gentleman of wealth and leisure, who, those who knew him supposed, had been badly overworked, and whose seclusion and efforts at recuperation had been crowned with astonishing success. "I wish you would give me your recipe for quiet living and flesh-gaining," was a remark often made to him.

We have been present on the evening of his arrival at Melbourne, and have been witnesses of the extraordinary scene at the Opera House, in which, to his amazement, he was a sharer. He had intended to remain in Australia for some time, and thence to proceed to South Africa; but the words he heard at the Opera House quickened his pace, and he

took passage by the next ship that sailed for Liverpool. He ticketed, however, only as far as Port Said, gave himself three weeks in Egypt and the Holy Land, and then sailed for Italy. From there, as swiftly as possible, he made his way by rail to Havre, and thence sailed for New York, where he landed in March.

Meantime he had continued to put on flesh and to affect the bearing of an English gentleman. He took elegant bachelor quarters in the metropolis, and immediately began doing something in stocks and cultivating assiduously the acquaintance of moneyed men, though with a quiet and reserve that, particularly in view of the style of the man, surprised all who came to know him. He did exceedingly well in his Wall street operations! so much so as to attract attention.

"Uncommon man, that Bennett," said a leading man of the street; "a complete stranger, and yet investing like an old hand; he's a man to cultivate." This remark was repeated, in differing phraseology, scores of times before the grass in the parks required cutting.

The degree to which Thomas Bennett's acquaintance bore cultivation was astonishing. He was gentlemanly, affable, full of good stories, on the search constantly for information, extremely reticent about himself, helpful on many sides to those about him, and soon grew to be very much of a favorite in the select circle which he admitted to a certain intimacy. He was an enigma to them all. The only direction in which he referred to himself was in mining matters; and on these topics he spoke with a fulness, an aptness of illustration, a candor, a grip of the subject, and a penetration, which led swiftly to his being much consulted about mining investments.

(To be continued.)

SCATTERED DISCIPLES*

As this question is discussed at intervals, I feel moved to report briefly, and without going into details, how it is answered by a little obscure, country church in southwestern Nebraska.

In the colony that in 1871 went 100 miles beyond the regular setting up of this new country were found five Disciples. In July, 1873, these five met at the house of one of the number and organized as the "Red Willow Church of Christ." An elder and deacon were chosen and meetings were held on Lord's day, with singing, reading of Scriptures, prayer and breaking bread.

Difficulties were met at the outset. A committee from the "Union Sabbath School" was sent to protest against the withdrawal from the school, and when the little band refused to give up the meetings they were assured that "there was no religious assimilation anyway," the cry of "Campbellite" was raised, and the usual misrepresentations were disseminated. From that time, "with foes without and trials within," that little church has existed, meeting in dugouts and school houses, under arbors and in groves, in private log and sod dwellings, and finally in a frame church house of its own, undergoing all of the vicissitudes of frontier experiences. Whenever a preacher was in reach and it could be afforded he was employed, but mostly in protracted meetings, as the homesteader settlers seldom had money enough to pay a pastor. On the church record are enrolled one hundred and twenty names. Ninety-three of these were baptisms at different meetings. Three were confessions taken by the elder at the social meetings, and baptised by the deacon. Children were born, grew up, came into the church, married and their own little ones entered the Sunday school. A flourishing Endeavor society was kept up, until by marriages and removals there were not enough left to hold meetings. The same with the C. W. B. M.—too few left—but they kept in touch with the work by sending monthly dues. Children's day was observed as long as there were children to take part. Foreign and home missions and every worthy cause presented are contributed to. And now, after 31 years, though depleted by removals and other causes, there are still a few members left in the little church on the hill, enough to teach another generation of children just getting large enough to come to Sunday school, and to continue instant in prayer and in breaking of bread.

Discouragements have been great. There were "dark days and darker mornings," but the injunction, "Neglect not the assembling of yourselves together," kept us from giving up. And so, scattered Disciples, despise not the day of small things, but make opportunities and live up to them. A Charter Member.

N. B.—Scores of Christian characters have been developed through the influences of this Red Willow Prairie church and have gone out into the world to fill places of honor, bringing credit to the cause of Christ.

*The above article was sent to the Christian Century by Mrs. Calla Scott Willard, who writes: "Mrs. Longnecker, a refined Christian woman, who came from Kentucky thirty-two years ago, read me the enclosed paper on 'Scattered Disciples.'" Mr. and Mrs. Longnecker live near Indianola, Nebr.

C. W. B. M. COLUMN

Mrs. T. D. Butler

THE auxiliaries of the Christian Woman's Board of Missions of the Chicago Union expect to hold a number of Institutes. Lura V. Thompson, state secretary and organizer, will have charge of the work. These workers are eminently successful in this line of work. We bespeak for them a hearty welcome and faithful support in the work by every auxiliary member.

The members of the Austin Christian church had the pleasure of listening to an account of the planting of the primitive gospel in Florida, by Rev. F. J. Longdon, Jr., and Mrs. Harriet Longdon of De Land, Fla.

The Austin Auxiliary also had the honor of their presence at their meeting Nov. 4th.

The following is a brief account of the Florida C. W. B. M., as given by Mrs. Longdon, who is the state secretary.

There are nine auxiliaries, with a membership of 150. Raised for all purposes outside of state development, \$574.28. Ocoee Auxiliary gave at the rate of \$7.35 per member. Cedar Keyes gave at the rate of \$7.16 per member. De Land at the rate of \$6.60 per member. Special work—support of a child at Deoghur, India, \$30. Raised for hospital fund at Deoghur, India, \$34.20, and \$55 for special emergency fund. One life membership.

How this money was made: One woman made her auxiliary and other offerings by sewing for negro women.

Two others went without butter in order to have the privilege of giving to all funds.

Another often does sweeping for her neighbors in order to be able to give to the Christian Woman's Board of Missions.

These are all refined, educated women, who have been unfortunate financially, but have the Master's work in their hearts.

In the November issue of Missionary Tidings, under the heading of Living Link Churches and Individuals, we quote the following: "We have also arranged for churches and auxiliaries to become Life Lines in our organization by the payment of \$300 a year for the support of a home missionary. The regular monthly offerings may not be used for this purpose, but all C. W. B. M. Day and other special offerings may be applied to it."

Our mission at Berea, Ky., has just closed a prosperous year. A mission itself, yet one of its members, Miss Hallie Embree, is its missionary in Argentine Republic, S. A. She has acquired the language and is able to preach Jesus to the people. The Berea church and students raised \$102 and sent to her. Miss Embree is a granddaughter of John G. Fee, who was a pioneer worker in the founding of Berea College.

A Great Opportunity.—R. A. Long, one of our consecrated businessmen, Kansas City, Mo., proposes to give \$5,000 for the new Female Christian College at Tokio, Japan, upon condition that \$15,000 additional is secured by September 1st, 1905. This is a fair proposition, and one that we must accept promptly and cheerfully. It requires \$20,000 to start this school. We hope other business men will show a similar interest at once. This is an enterprise in which all can aid.

Let us have the co-operation of the whole body of our people and roll up the \$15,000 at the earliest possible date. The school is the most pressing need in all our mission stations in twelve different countries. To accept this proposition is a great opportunity.

Send all pledges and direct gifts to F. M. Rains, corresponding secretary, Cincinnati, O.

NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or to the general religious field. The volume for next week will be John Mackenzie, South African missionary and statesman.

W. H. Pinkerton of Paducah has served the church in that city for eleven years and the people are loathe to give him up.

Business affairs make it necessary for J. H. Painter to resign his work at Pattonsburg, Mo., and locate at once at La Belle, Mo.

Claris Yeuell of Shelby, Mo., is arranging his work for 1905 and can be had for regular charge or charges, or meetings. Address him at once.

The church at Springfield, O., is planning to make improvements on their property that will thoroughly modernize their house and double its capacity. W. A. Harp is the minister.

The University Place church of Champaign, Ill., by its earnest pastor, Stephen S. Fisher, shows by its weekly bulletin, that it is full of faith and good works. The bulletin is full of work and meetings.

The Board of Church Extension reports its 123d gift on the Annuity Plan, \$1,000, recently received from a friend in Illi-

nois. Remittances should be made to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

C. R. Hudson, pastor at Franklin, Ind., has resigned to accept the pastorate of the church at Frankfort, Ky., of which George Darsie was so long the minister. We extend our hearty congratulations to both the church and Bro. Hudson.

Katie V. Monroe, daughter of John Monroe, Alvinston, Ont., and wife of S. B. Culp, died at Emporia, Kans., en route to San Diego, Cal., Nov. 16. From Emporia the body was taken to Glencoe, Ont. Her disease was tuberculosis. Bro. Culp has our sympathy in his sore and trying bereavement.

Our National Benevolent Association has just received a second gift on the Annuity Plan from Sister D. W. Green of Illinois. Geo. L. Snively, 903 Aubert avenue, St. Louis, will gladly furnish inquirers information concerning the Benevolent Association and the Annuity Plan of aiding its work.

Bro. and Sister Thos. Hunt are not reckoned among the wealthy Disciples of Illinois, and yet they have just made a direct gift of \$150 to our National Benevolent Association. Such help to one of our noblest church enterprises contributes largely toward making one "rich indeed." Geo. L. Snively, 903 Aubert avenue, St. Louis, will explain the scope and methods of the association to all inquirers.

OBITUARY.

Mrs. Wilmetta, wife of J. E. Howe, our singing evangelist, rested from her suffering Oct. 19th, in her 42d year. Of the inner circle, three children and devoted husband remain. She obeyed her Master in early girlhood. A spirit of deep consecration and zeal crowned a life of superior ability for his work. Her patience in suffering strengthened us all. Whatever of success has come to him, Bro. Haus asks that it be remembered as hers, for it was she who made it possible. J. H. Miller Allen, O., Nov. 11,

ANNOUNCEMENT FOR 1905**A New Life of Christ**

THE BIBLE STUDY UNION (Blakeslee) LESSONS for 1905 will be a connected and complete life of Christ from the four Gospels. These lessons will be published in seven grades, with three teacher's helpers, affording carefully graded Bible study adapted to all departments of the Sunday school. This

Life of Christ

is being made entirely new, with many improvements over any former series. The exceptionally high quality of the lessons may be inferred from the following impromptu note from a business man, for many years a Sunday-school teacher and superintendent, who had read a portion of the manuscript and wrote without thought of publication:

"These are simply great. I was immensely interested in them, and if you can keep up the pace you will make the best series of lessons in the world, sure."

For Free Specimen Lessons and Descriptive Circulars, address

BIBLE STUDY PUBLISHING CO.

95 South Street, Boston, Mass.

BIBLE STUDY IN THE SUNDAY SCHOOL.

By Louise Seymour Houghton.

It is now some fourteen years since the publication of a new series of Sunday-school lessons called special attention to the best method of Sunday-school teaching. During the previous quarter century the International system had been in almost universal use. For the majority of schools it was so great an improvement on previous lessons that it naturally seemed to be final. Gradually, however, an inquiry arose as to whether this system was accomplishing all that could fairly be expected in the Biblical instruction of the young. Various unsuccessful attempts were made to provide something better, but it is doubtful whether any other system worthy to be called a competitor of the International would have appeared, even up to the present time, had it not been for the efforts of a country pastor in Massachusetts.

We refer to the Rev. Erastus Blakeslee, till then practically unknown, but whose name is now identified the world over with the Sunday-school lesson system which people insist upon calling after him, though he himself has given it the more comprehensive title of the Bible Study Union lessons. He began his work to show the alert-minded young New Englanders in his congregation some more rewarding method of Bible study than they already knew. He first attempted to adapt the current International lessons to their need, but found it impossible, because those lessons were selected mainly for their homiletic value, while what was needed was some plan of study that would give the young people a comprehensive knowledge of the Bible as a whole. Long months of study and experiment followed, during which the new system gradually developed itself in Mr. Blakeslee's mind.

Briefly, the distinctive features of the Bible Study Union lessons, as compared with the International system, are: that it treats whole sections of the Bible instead of isolated passages; that it is thus able to grade not only the method of teaching, but also the material studied; and that it sends the pupil to the Bible instead of stopping him at the Quarterly. The outstanding difference between the two, however, is one of principle. The new system seeks to accomplish its purpose by education, the old system by exhortation. The purpose of both is the same, the building up of religious character, but the means used are radically different.

Under the circumstances the new system was slow to win its way, but its success was a mere question of time. One or two religious newspapers, a few pastors and superintendents, at once recognized its merits, and the number grew. By the middle of 1892 its author found himself compelled to resign his pastoral charge and devote himself solely to the preparation of the lessons, which, beginning with the gospel narrative, have by degrees become six series, each in seven grades, covering the entire Bible. The story of their success, and the revolution they have wrought in all Sunday-school teaching, is one of the romances of literature. With very little capital, without influential friends, except as they were secured through the merits of his work, in face of the opposition of vested interests, solely by the force of its aptness to meet a real though hardly recognized need, this lesson system has won accept-

ance all over the world. The lessons have been translated into Telugu, Chinese, Japanese, Bengali, Armenian, Turkish, Spanish, and several other languages, and the work still goes on. At the request of the All-India Missionary Conference, the English "Christian Literature Society for India" has borne the expense of translating and adapting several of the courses to meet the needs of the three hundred thousand school children under their care.

The advantages of the Bible Study Union lessons are especially evident in the new Life of Christ which has been prepared for 1905. This former series on this subject issued by the Union was ably conceived and well worked out. But experience and criticism, friendly on the part of those who use it, more or less captious in other quarters, have alike contributed to give definiteness to the ideal already in Mr. Blakeslee's mind, and to make clear to him the method which will produce the desired impression. Like the Old Testament series on the Patriarchs, Kings and Prophets, which has met with such wide acceptance during the current year, this course is a group graded series, comprising separate courses for young children, boys and girls, young people, and adults, the first three being divided into two grades each. Thus provision is made for so much grading as is at present practicable, and the best features of both uniform and fully-graded lessons are combined.

In this series on the Life of Christ Mr. Blakeslee has been especially felicitous in so writing out the matter of the teacher's helpers in every grade as to bring repeated emphasis to bear upon each fundamental point of the lesson, while successively opening its meaning to embrace a wider and ever wider field. The courses for the little children are simple stories, narratives or parable, each with a single ethical significance, so treated as to leave a single indelible impression. For the boys and girls there still are stories designed to foster the religious nature by making Jesus a real person and friend. With the age of thirteen begins the connected biography of our Lord, designed to familiarize the young people with the four gospels, and to deepen their acquaintance with the Lord Jesus. The adult course, to which the student comes with a mind thus familiarized with the life work of Christ, is designed to guide him in a more profound study of the teachings of Jesus, both in word and example. This four-course arrangement is both educationally and religiously correct. It provides for each of the four great departments of the Sunday school, the kind of material best adapted to it, and is a happy solution of the vexed question of graded lessons.

While the youthful pupil above the youngest grades is given the Bible and the Bible only for his text book, with a few helpful notes in his question Quarterly, there is no failure on the part of the editor to supply teachers and adult pupils with all that the most thorough scholarship can contribute to their enlightenment. As the questions and notes in the Quarterlies are based upon the best pedagogical principles, so the Manuals show well-nigh exhaustive reading and thorough acquaintance with the results of archaeological research. In them is gathered the best results of sound modern thought and acquirement. They furnish everything needed by the teacher in preparing and teaching the lessons in all grades.

From the detached point of view of the editor and literary critic, as well as from a long experience of Sunday school teaching, we unhesitatingly express not only our approval of the fundamental principle of the Bible Study Union system, and its able development in courses covering the entire Bible, but our special admiration of the new series of lessons on the Life of Christ. It is impossible to one trained on the critical examination of literature not to recognize in this series a very notable progress along the lines which Mr. Blakeslee projected fourteen years ago. The lines have opened upon a wider horizon, the method has become an admirable instrument of precision, the lessons are adapted to the true purpose of Sunday school instruction, to a degree never before attained in any system. In them the ethical and the spiritual are never subordinated to the intellectual; rather, the intellect is made the servant and helper of the emotions and the will. The pupil, of whatever age, is brought into intimate acquaintance with the historic Jesus as the personality who has moulded all history and yet is his personal Friend and Savior.

SECURITY IN RAILWAY TRAVEL.

Safety to Passengers.



"Anything new on the subject of safety in railroad travel is likely to receive a great deal of attention these days," said an old railway official in a recent conversation. "In fact, the railways are pretty fully alive to the needs of the situation, and some of the best trained minds of the day are spending much time and thought in efforts to perfect to a still higher degree the system of appliances now in use.

"Take, for instance, a line like the Chicago & North-Western," he continued, "where there are over seventeen hundred stations on the system, with a tributary population of more than seven and one half million people, reaching almost every community of importance in nine of the western states. Now, the question of thorough discipline of the big army of employees required on a road like that, is one that's enough to stun the average man.

"They tell me that on the North-Western Line they maintain no less than six hundred and ten electric block signals, one hundred and twenty-six interlocking plants, over nine thousand miles of telegraph line, over forty thousand miles of wire and a force of seventeen hundred telegraph dispatchers and operators in the movement of their traffic. Besides this there is an army of crossing watchmen, operators of safety gates, signal-tower men, track walkers; in short, a highly organized system looking after the safety of patrons.

"After all, though, I place the greatest dependence on that process of training on western roads that keeps the heads of departments in close touch with their men, requires unceasing vigilance on the part of everyone concerned and results in a force brought up to the point of highest discipline. This training the North-Western and other roads give their men in a thing that nothing else can take the place of."

EVANGELISTIC NOTES

J. W. Baker has been called to serve the South Joplin church another year.

I am now ready to enter the work as singing evangelist. Write me at Liberty, Neb. Virge A. Kirschner.

D. M. Sayles has been re-engaged at Shubert, Neb., until the first of June. He reports one confession Lord's day.

Lawrence and Edward Wright are engaged in a meeting at Hamilton, Mo. Thirty-six added to date. Fine interest prevails.

Fisher, pastor Adel, Ia., has just closed a meeting of three weeks with home forces. Ten additions—four confessions. Church much strengthened.

James N. Crutcher closed the meeting at Shelbyville, Mo., with 28 confessions and one by letter. After a short rest Brother Crutcher begins a "siege" of Shelbyville, Mo.

We began a meeting in Lexington, Mo., November 17, 1904, five days ago. Ten confessions to date. We hope for a great meeting. H. A. Northcutt, evangelist; R. B. Briney, pastor; Le Roy St. John, singer.

There were nineteen additions, mostly adults, to the Church at Steubenville, O., on Nov. 13. They began a series of evangelistic meetings on the 14th with J. N. Scholes of Lima as preacher. H. H. Morninger is the pastor.

A. A. Bright, evangelist, McKees Rocks, Pa., has closed a four weeks' meeting. There have been thirty-four added. Thirty-two by baptism and two by statement. This is our second meeting here. Bro. E. E. Brewster is the pastor; F. A. Bright, Evangelist.

Brethren Janes and Lintt are in a meeting at North Bend, Neb., where "a wonderful interest prevails. Every business house in the city closed down last night on account of our meetings, and will close each evening during our stay here. House packed to the doors."

J. H. Dodd closed his first year with the Franklin Avenue church, Columbus, Ohio, Oct. 31. It has been a most prosperous year. Forty-two have been added to the church; over \$250 have been paid to mission; \$75 to other benevolences; nearly \$900 on the debt; in all \$2,592, a very creditable showing for a church of 150 members.

There were 37 added in the Central Church meeting, Lexington, Ky., during the first ten days of the meeting. The deep earnestness that is nightly manifest in the meetings and daily manifest wherever Central church members are to be found here and there throughout the city, gives promise of a great ingathering. Every member should be in a spirit of prayer and of service, willing to speak to those now out of Christ, and great good will result.

Ira H. Durfee of Painesville, O., closed a meeting with A. Skidmore at the old Mill Creek church in Union county, Nov. 4. In many respects it was a notable meeting. For years this church has been dormant on account of the over emphasis of incidentals and has done little aggressive work. Bro. Skidmore had been pastor for several months and had prepared the field for the harvest. The services of the evangelist were of a high order and soon won the confidence of the en-

The BIBLICAL WORLD

A monthly magazine of Bible Study and Religious Education. \$2.00 per year; twenty-five cents a copy. For twenty-three years the leading exponent in America of the historical interpretation of the Bible. Each number contains an editorial discussion, instructive articles, and important information.

EDITED BY PRESIDENT WILLIAM R. HARPER

THREE QUESTIONS

1. Do You Read the Bible? Many do not. They prefer modern literature—the daily papers, the monthly magazines, and the new novels. They read chiefly for recreation. Knowledge and culture are with them a by-product, and the amount is small. Some consider the Bible uninteresting, others consider it antiquated. Many neglect the Bible—not from deliberate choice, but because immediate things occupy their time.

But there are those who read the Bible. They are thoughtful people. Life is to them a serious matter. To be good and to do good seems to them to be the chief thing. In the Bible they find more wisdom, strength, and inspiration for living than any other literature furnishes. To which class do you belong? We hope to the latter. If so, another question arises:

2. Do You Understand the Bible? Perhaps the question will surprise you. By some it is assumed that anybody can understand the Bible at the mere reading of it. People without knowledge, training, or special ability in history and literature have often counted themselves equally competent with those specially trained to interpret the Scriptures. But no literature, past or present, can be really understood except by him who has qualified himself by study and experience to understand it. Ability and training are conditions of right interpretation. One must study the Bible in order to understand it. Probably you realize this.

Are you, then, devoting some portion of your time to genuine Bible study? Are you carefully reading some of the recent helpful attractive books relating to the Bible? Have you gained the historical spirit, method, and point of view?

When you have begun to understand the Bible in this larger way, we have to ask a further question:

3. Do You Teach the Bible? Thousands of people feel impelled to teach the Bible—the book is so important to our happiness and well-being. Teaching the Bible is a service to humanity. A true teacher reaches deep into the lives of those whom he teaches, awakening and shaping the essential elements of their character. You can share in this transforming work if you will. Think how much you can help others, and how much you will yourself be uplifted.

But do not be satisfied with superficial preparation for teaching the Bible. Qualify yourself in every possible way to obtain, and to give to others, a true understanding of the Bible, for it is the greatest and best book.

The BIBLICAL WORLD can assist you in your reading, study, and teaching of the Bible. That is its one mission. Hundreds of thousands have availed themselves of its help. It costs money, but not much. Can you afford to be without its monthly stimulus, guidance and instruction?

Premium offers open to either old or new subscribers

Constructive Bible Studies

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By GEORGIA L. CHAMBERLIN. 220 pp., cloth, \$1.00 postpaid.

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By ERNEST D. BURTON AND SHAILER MATHEWS. 302 pp., cloth, \$1.00 postpaid.

Studies in the Gospel According to Mark.
By ERNEST D. BURTON. 250 pp., cloth, \$1.00 postpaid.

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By WILLIAM R. HARPER. 152 pp., cloth, \$1.00 postpaid.

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Principles and Ideals for the Sunday School.
By ERNEST D. BURTON AND SHAILER MATHEWS. 216 pp., cloth, \$1.00 net, \$1.10 postpaid.

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By WILLIAM R. HARPER. 194 pp., cloth, \$1.00 net, \$1.10 postpaid.

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By GEORGE W. PEASE. 434 pp., cloth, \$1.50 net, \$1.66 postpaid.

The Recovery and Restatement of the Gospel.
By LOREN D. OSBORN. 280 pp., cloth, \$1.50 net, \$1.62 postpaid.

A Short Introduction to the Gospels.
By ERNEST D. BURTON. 152 pp., cloth, \$1.00 postpaid.

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Should you desire to take advantage of this monthly payment plan, you will please add twenty-five cents to the amount here quoted on any combination.

Miscellaneous Books

A History of Matrimonial Institutions.
By GEORGE E. HOWARD. 3 vols., 1,486 pp., art buckram, \$10.00 net, \$10.72 postpaid.

Matrimonial Institutions.....\$10.00
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The Biblical World for two years.....4.00
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Adolescence: Its Psychology.
By G. STANLEY HALL. 2 vols., 1,373 pp., cloth, \$7.50 net, \$7.92 postpaid.

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Please observe that all the books here offered with the Biblical World are of recent date—two have been on the market less than a month, five less than a year. The various combinations above thus enable one to obtain standard books at a very considerable saving of money, and to supplement these books with the monthly Biblical World.

If already on our list your subscription will be extended.

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO AND 156 FIFTH AVENUE NEW YORK

ture community, resulting in 43 additions in three weeks. Nearly all were adults and of the substantial members of the community. It was the greatest stirring up the church has had in twenty-five years and will restore it to its former power and influence.

D. D. Burt is in a meeting at Niles, O., with home forces, combined with C. E. Millard as singing evangelist. Prof. Millard is very fine in his work. He uses his stereopticon, his views are his own and are very expressive. Prof. Millard is looking for a location, and in the meantime he will be open for one or two more meetings. Any church needing a singer will make no mistake in securing him.

Thanks to the Sunday school teachers and others who have shown a personal and loving interest in the salvation of their pupils and of their neighbors. It is the "great salvation" in point of perfect character at which we aim. To confess Christ, to repent and be baptized, is only the beginning of the Christian life. Too many stop after their baptism and remain as beginners and dwarfs instead of growing in grace and in the knowledge of our Lord and Savior. Let us go forward.

Every one who has joined Central church during the meeting is invited cordially to join the Sunday school and to study the Scriptures systematically. Not only can one increase his usefulness by increasing knowledge; he can also add to his own spiritual strength through a better knowledge of the word of God. The same exhortation is equally appropriate to those who recently joined the Broadway, Chestnut St., Forest Hill and Southside churches. The Sunday school affords a splendid opportunity to learn the will of God.

We have just closed a 15 days' meeting at Central Christian Church, St. Paul, with Bro. Easton in charge of the music. There were 20 added—17 confessions and 3 by letters. There has been 50 added to this church in the past six months. Through the efficient and consecrated work of Sister Hattie Rose, assistant pastor, is this good showing due. The members here are a faithful band, disposed to work. The church is well organized and in good condition for aggressive work. We are all at peace and happy.—C. R. Neel, Pastor of Central Christian Church.

On another page of this issue of The Christian Century will be found an advertisement of "Successful Poultry Culture for Pleasure and Profit," by Clarence Ward. This little work promises to be valuable to the amateur for whom it is especially written. With his years of experience in poultry culture Mr. Ward is well qualified to write such a book. It is arranged in chapters, printed on heavy enameled book paper and well illustrated. Mr. Ward offers to send the book on ten days' approval free of charge for examination without expense except postage. This is certainly a very liberal offer, and we hope our readers interested in this line of work will take advantage of it.

IT'S TIME TO THINK

about Christmas. We will send FREE any one or all three of the following catalogs: No. 1, Our Holiday Catalog of Books. No. 2, Our Complete Catalog of Sunday School Supplies. No. 3, The Best Bible Catalog ever issued. Address,

Presbyterian Board of Publication,
Chicago Depository,
192 Michigan Avenue, CHICAGO, ILL.

Evangelists Clutter and Gardner have just closed a very successful meeting at Nora, Neb. There were eight additions, two from the Presbyterian, and one M. E. and one Baptist and one reclaimed and three confessions. This is a hard field and they have done a splendid work. Brother Clutter is a fearless preacher and Brother Gardner is an excellent song leader. Any church needing a meeting would do well to procure them. Our crowds were large, people being turned away. The work is in better shape than for years. Ray E. Hunt is the pastor.

The Keokuk, Ia., meeting in progress here (Nov. 16), ten days and 64 additions, besides a large number who came before, as a result of the union meeting. Brother Kilborn is a strong preacher and is certainly doing a great work with this splendid church. They have one of the best equipped buildings and are going forward. Guy B. Williamson and wife, song evangelists.

With nine by baptism and two by letter the revival meeting at the Christian church, Secor, Ill., closed Sunday night. Rev. F. A. Scott, the regular pastor of the church, held the meeting and deserves the credit due to one who possesses that quality of stick-to-it-iveness which always marks the successful man. Mr. Scott was working for a goal which he reached only when those who heard him were convinced that his message was true and were willing to obey it. His sacrifice was no small item. When we realize that he had to neglect his home duties and more than that his work as a student in Eureka College, with a free will offering as compensation, we can begin to understand that spirit, with which he labored, which places the value of the human soul where it rightfully belongs—above the cherished dollar. This meeting should prove a lasting inspiration to the whole church.—Eureka Democrat Journal.

Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that excels anything I have ever seen. Write to them, not to me. T. R. Butchart, treasurer Christian church, Red Oak, Iowa.

The following items are from the pen of Superintendent Ely:

Our meeting at Alexandria, Mo., continued two weeks.

At the close of the meetings I baptized five persons in the Mississippi river. Among the number was a pair of twin girls. Their baptism was a beautiful and impressive one. A great throng of people lined the bank of the river to witness the baptisms, and I have never seen better order at a baptismal service.

It will surely have a good effect upon the people.

Five of our preachers were in attendance at our meetings part of the time. Three of these were from Christian university. That worthy institution now has over sixty young men in it who are preparing themselves for preaching the gospel. D. R. Dungan is at the head of the Bible Department, and this is a guarantee that their teaching will be Scriptural.

The Joplin churches are in prosperous condition and very busily engaged in reducing their church debts. It is less than two months now until the time set for completing that work.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectively clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

We began meeting here yesterday, Oxford, Kan., Nov. 14, 1904, with George and David Lyons evangelists. House too small last night for people. Two added here by letter since last report. Will report meeting later.

B. F. STALLINGS.

We are having great crowds in the Updike meeting here at Weatherford, Okla., Nov. 14, 1904. Among the many confessions already made are those of the Baptist minister and his wife of this town. We continue indefinitely. I am open for a March engagement.

CHARLES E. M'VAY,
Singing Evangelist.

A NOTRE DAME LADY.

I will send free with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 314, Notre Dame, Ind.

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The TARRANT CO., 44 Hudson St., New York.

One confession at St. James St. Church of Christ, Boston, last Lord's day. This makes three since last report.
A. L. WARD, Pastor.

Do you often let the Lord inspect your fire escapes through your reading of his Word?

We are in a great meeting at this point, North Bend, Neb., Nov. 15, 1904. Sunday marked the close of our first week, and in spite of the bad weather that hindered us, the house was packed to its utmost capacity on this day. The town is wonderfully stirred and we look for great results. JAMES & LINTT, Evangelists.

For a year the church at Mishawaka, Ind., C. M. Barney, pastor, has been preparing for a meeting to be conducted by Harlow and Ridenour. Nov. 27, is the time set at Mishawaka brethren have returned to their old time spirit for service. There were two confessions and one added by statement at the morning services yesterday. All our papers are represented in this congregation but the Century predominates.

Please to report five more additions to the Jefferson Street church at Buffalo, N. Y., Nov. 15, 1904, by primary obedi-

A RELIABLE HEART CURE

Alice A. Wetmore, box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her she will without charge direct them to the perfect cure she used.

once and two by relation from the Baptists. There were 92 at the Mission S. S. last Sunday and a contribution of \$3.55 from that live school for state missions, a sure sign that it will continue to prosper. Dr. Macklin of China will be with us next Sunday. B. S. FERRALL, Pastor.

Evangelist Perry O. Updike, son of J. V. Updike, is with us in a meeting at Saybrook, Ill., Nov. 15, 1904. He began Sunday. He held a short meeting here last spring and all were so well pleased with his work that he was asked to hold a meeting this fall. The meeting starts off with fair prospects. E. A. Orr is now pastor of this church. E. A. O.

Massillon, O., Nov. 14, 1904.

Dear Bro. Young: We closed our second meeting within seven months last night. The two meetings have added eighty to the church. Thirty-six came during the effort just made—thirty-one by confession and baptism and five by statement. Dr. and Mrs. J. E. Powell, of Wabash, Ind., assisted me in the meeting just held. The very first week brought excellent results, while the last night there were four confessions. It was a great meeting from start to finish. Mrs. Powell is too well known to make it necessary for me to say that the music was of first quality every service. Dr. Powell is a true preacher in every sense. He does not resort to sensationalism, but preaches. He preaches the gospel. He preaches it thoughtfully and intelligently. He is a cultured man. He appeals to the best in people. People come to Christ because convinced of their duty. He strengthens and uplifts the membership.

Besides the high quality of their public work, Bro. and Sister Powell are delightful socially. They are energetic personal workers. They do good in a meeting all the time. They never compromise the gospel they proclaim. They never injure the position they occupy. They should be kept busy all the time in the evangelistic field. With kindest regards to you, ever and truly,
GEORGE DARSIE.

Well Pleased—The Combination Oil Cure for Cancer Used Successfully on Mr. Omer, of Clayton, Ill.

Clayton, Ill., June 1, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.
Dear Doctors—I received your letter of May 29 in regard to myself. I don't see any signs of the sore on my face returning. You done a good piece of work on it. I am well pleased with it. I thank you for the interest you take in my welfare.

W. E. OMER.
There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancer is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Drawer 595, Indianapolis, Ind.

Waynesboro, Pa.—H. F. Lutz of Harrisburg is with me in a meeting here. Fifteen have responded to the invitation. We expect the meetings will continue another week after this. We had about 20 members at the beginning of the meeting.
J. A. Hopkins

Keokuk, Ia., Nov. 8, 1904.

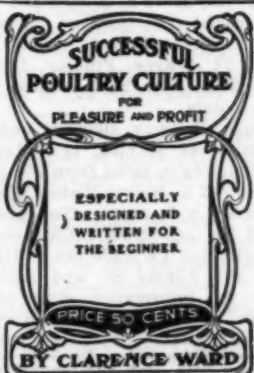
Christian Century.

Am holding a series of meetings on the heels of the great union meeting held by "Billy" Sunday, which closed on Oct. 31. Between six and seven hundred professed conversion here in the city, of whom many have come to us. We are receiving and baptizing and fellowshipping them from night to night. Guy B. Williamson and wife are with us in charge of the music. They are a fine team. Have so far baptized 29 and received 9 others by statement and letter. Then there are a number of others who did not come out in the tabernacle meetings who will do so during our own meeting. So that we are having a glorious time. It makes some of us feel like shouting to see strong men and excellent women coming to bow at the feet of the risen Christ. Sunday has done our city much good. He deals with sin in an unsparring way. A sin is a sin—not an "indiscretion." He paints hell in lurid colors and warns to "flee from

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8. Profitable Poultry on the Farm.
9. How to Succeed on a Small City Lot.
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Glenn's Sulphur Soap

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wrath to come" in a way that sets the "amen corner" in a fervor of ecstasy. Then he dignifies Christianity and character until men and women long to be like Christ. He is doing a good work. Of course we think we could improve upon the method and also upon the message, but the fact remains that he gets results and so long as we can go into such a meeting with a definite understanding that when we come to the "parting of the ways" we separate and go our own way, it seems to me our duty is plain. I am profoundly glad Sunday came. He has brought men to conviction that might otherwise have never been won to Christ and his church. Pray for us, brethren, that many more may be won by the preaching of the whole gospel.

J. W. KILBORN.

Dedication of Christian Church, Beaumont, Kans.

Lord's day, Nov. 6th, was an eventful day for Christ in Beaumont, Kans. Beaumont is a village of about 200 inhabitants, situated on the Flint Hills, in Butler county, Kansas. The country round about is chiefly given to the grazing of cattle and sheep. Beaumont being a junction

of the Frisco System R. R. Co., is supported chiefly by railroad employees. The town is 25 years old and the Christian church dedicated Nov. 6th is the first and only church building in the town. There was not so much as a church organization in the town or immediate country around. I doubt if there is another town and neighborhood in this part of the country so destitute of religious advantages. The splendid work accomplished in Beaumont is another practical demonstration as to what scattered Disciples can do. Bro. J. S. Butts is solely responsible for the church building and victories thus far won in Beaumont. Without an organization back of him, or a preacher to help him, Bro. Butts determined by the help of the Lord to erect a Christian church in Beaumont. He canvassed the probable donors in the town and immediate surrounding country and also visited some of the Christian churches in the county. As the result of his efforts a lot was bought, a beautiful building, 36x48 feet, with incline floor and furnished with chairs, organ, pulpit stand, stove and lights, together with a 600-pound bell, was erected at a cost of \$2,000. On dedication day \$200 was asked for to cover all indebtedness. In a few minutes \$308.61 was secured in cash and subscriptions and the large audience assembled rejoiced. At the close of the service an invitation was extended and the day resulted in an organization of 25 members. The writer dedicated the church and is continuing with a protracted effort to save the lost. Bro. J. S. Butts was chosen as elder and Brethren Chas. Olds and W. B. McWhorter as deacons. To me, all things considered, this is the greatest victory won for Christ and his church in my Christian experience. The Lord will not fail to bless Bro. J. S. Butts and all others who in any way assisted in this good work. Let other scattered Disciples take heed and do likewise.

G. J. Chapman,

Pastor at Augusta, Kansas.

The pastor who has to collect his salary has very little consecrated business acumen in his congregation.

If You Knew

you could be relieved of that periodic or chronic, nervous or sick headache in a few minutes, would you continue to suffer?

Especially when you are assured of the fact that the remedy is perfectly harmless, and will have absolutely no other effect, except to relieve and cure the pain.

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will bring such relief, quick and sure.

That is not all. They will prevent and cure all kinds of pain—Neuralgia, Backache, Rheumatism, Menstrual Pains, Stomachache, etc.

Gen. A. Jacobs, merchant, Lima, Ohio, recommends Dr. Miles' Anti-Pain Pills as follows:

"I am anxious that all should know the virtue of these pills. I have used them for years, and consider them marvelous in their instantaneous relief of headache and all pain, while they leave no disagreeable after-effects."

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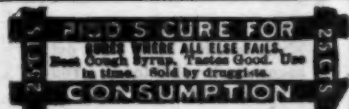
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via the Nickel Plate Road, December 24th, 25th, 26th and 31st, 1904, and January 1st and 2nd, 1905, good returning January 4th, 1905, at a fare and a third for the round trip, between Chicago and Buffalo. Three through express trains daily to Ft. Wayne, Findlay, Cleveland, Erie, Buffalo, New York, Boston and all eastern points.

Through Pullman sleepers and excellent dining-car service, individual Club Meals, ranging in price from 35c to \$1.00, being served in Nickel Plate dining-cars; also service a la carte. No excess fare charged on any train. Chicago depot, Van Buren and La Salle Sts. City ticket offices, 111 Adams St. and Auditorium Annex. All information given upon application to John Y. Calahan, General Agent, 113 Adams St., Room 298.

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Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarterlies.

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3. The Round Table, for Boys and Girls who are a little too old for The Young Evangelist, and who have a taste for bright, entertaining stories and practical information.
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1. The Beginner's Quarterly, containing a series of lessons for the very little people, arranged along Kindergarten lines.
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3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes.
4. The Scholar's Quarterly, prepared for the older Juniors and younger Seniors and members of the Home Department.
5. The Bible Student, designed for Advanced Students, Teachers, Superintendents and Ministers.
6. Bible Lesson Picture Roll, printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.
7. Christian Picture Lesson Cards. A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter.

SAVE YOUR EYES



THOUSANDS of blinded people stand ready to-day to testify to the truth of my warning "neglect means blindness." If they had given their eyes the attention they deserve when first they noticed the spots, scum, strings or cobwebs, or when their eyes commenced to water or grow weak, they would have saved their sight.

The Madison Absorption Method

cures cataracts, granular lids, eczema, optic nerve diseases and all causes of blindness. Absolutely safe and sure, and can be prescribed and used at your own home. My cure for cross eyes is knifeless, painless and certain. No risk. My latest book and advice is FREE. A postal card will do. Write to-day. Room 272, 30 Dearborn St. CHICAGO.

E. L. Powell, the famous pastor of the First church, Louisville, Ky., is holding a series of meetings in behalf of the Clifton Christian church of that city. T. S. Tinsley, pastor. The following points may be interesting:

The choir and congregation promise their best work in the line of sacred music.

Many vocal specialists of the city are under promise for appropriate selections during our meeting.

Brother Powell will give us the best of his masterful materials for preaching. You can't afford to miss a single one of these sermons.

When the pews are crowded a comfortable chair will be given you in the aisles.

We will use Gospel Songs No. 2. Take a book and sing with all your might.

The boys and girls and young people of the Sunday School are to be organized into a chorus for regular help in the meeting.

Come early if you want a good seat. The ushers will see to your comfort.

These meetings will especially appeal to men.

Silver Jubilee.

The celebration of the twenty-fifth anniversary of the dedication of the present building of the Carthage, Ohio, Christian church was observed November 20th, Anno Domino MCMIV. Order of exercises:

9:30 a. m.—Special Sunday School service.

10:45 a. m.—Commemorative meeting. "Ebenezer"—A special jubilee service prepared for the occasion by the pastor, Chas. M. Fillmore.

3 p. m.—Historical and reminiscent. Short historic sketch, including the names of those living who have been members of the congregation twenty-five years or more. John H. Dorman, Recollections of Walter Scott. Jas. Leslie, Reminiscences of early days. Congratulations. Old-time hymns interspersed. Love feast.

7 p. m.—Christian Endeavor.

8 p. m.—Praise and prophecy.

"What of the next twenty-five years?"

An Important Announcement.—This is that D. Y. Donaldson will move back to Kansas and take the position of state evangelist, Jan. 1st, '05. The State Board has been in correspondence with Bro. Donaldson for some time, yet the final arrangements were not completed until a few days ago. We feel sure this announcement will meet the hearty approval of the entire Kansas brotherhood. D. Y. Donaldson is really a Kansas man, having been pastor at Hutchinson for several years, and just recently removed to Colfax, Wash. He is a splendid man

for this position of evangelist, and will be a valuable addition to our field force. His employment should greatly accelerate the work, contribute to the results, and inspire all to renewed diligence in the support of state missions.

May the Heavenly Father bless not only the work and the workers, but those who with their money and their prayers are supporting the work.

KANSAS LETTER.

W. S. Lowe.

First fruits of Kansas day, "the returns" to the present hour (noon Wednesday), are very gratifying.

"Girard, Kas., Nov. 7th, '04.

"A. Rosalea Pendleton, Topeka, Kas.:

"Raised twenty dollars for state work yesterday. Collect to-day.

"W. H. Scrivner."

The apportionment of the Girard church was \$15.

O. P. Cook, pastor at Iola, telegraphed the offering for that church, \$15.50, the apportionment being \$15. By this means Brother Cook came very near being "the early bird." F. E. Mallory of East Topeka came into the office a few minutes before Brother Cook's wire did and paid their apportionment and \$2.50 more.

All of the churches that sent in the cash Monday were to be entitled to the "seat of honor," that is, "honorable mention," for their promptness. Of course all churches that pay the apportionment in full during the year will be placed on the "Honor Roll."

The seat of honor belongs to the following churches: East Topeka, Iola, Chanute, Columbus, Moundridge, Thayer, Soldier, Lyons, Greenleaf, Stockton, Leon, Haverhill, Wilsey, Oxford, Stafford, Garden City, Cimmaron, Yates Center, Gridley, Rossville, Mt. Hope, Caldwell.

Of these churches the following went beyond the apportionment: East Topeka, Chanute, Iola, Thayer, Soldier, Greenleaf, Haverhill, Wilsey, Oxford, Mt. Hope. All the others reached the apportionment, and some of these apportionments have been doubled this year. It should be stated that the Reserve church raised the apportionment just before the day, and sent it in.

Two small congregations deserve especial mention. One of these is a little band near Centralia, where C. C. Atwood had just closed a protracted meeting. The apportionment was \$1, they raised \$10, and the cash will be in a day or two. The other church is the Topeka Central Park, just organized last August, and had not been asked for anything, yet sent in \$5.25. Wm. Ireland is pastor pro tem.



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I cure Fistula, Hemorrhoids (Piles), Itching Piles, Fissures, Chronic Constipation, Chronic Diarrhea, Proctitis, Dyspepsia, and all other Rectal and Intestinal Diseases, Permanently and Painlessly, and without the knife.

I am especially desirous of cases which other physicians have failed to cure. I make no charge for consultation and examination.

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SELF-PRONOUNCING COMMENTARY on SUNDAY SCHOOL LESSONS for 1905, by REV. J. M. COON. All the Lessons in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of CHRISTIAN ENDEAVOR SOCIETY, with Pledge, Benediction, 128 pages, Pocket Size. Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, prepaid. Stamps taken. Agents Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago.

Several pastors have written that they will have the offering in a few days. Many of these say the apportionment will be more than doubled.

So much music is delightful, it is charming. We hope there will be no note of discord, and that all "will join in on the chorus."

Cure Your On Kidney and Bladder Disease at Home.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says, if any suffering man or woman will send him their address he will, without any charge whatever, direct them to the perfect cure he so successfully used. He is sure any interested person must greatly appreciate this free information which he is positive will result in their permanent restoration to vigorous health.

CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$32.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

CHICAGO

This city has sustained a dual loss of strange co-incidences. Arthur J. Caton, a well-known and influential citizen died suddenly in the Waldorf-Astoria Hotel, New York, on the night of the 18th inst. The cause was acute peritonitis. Only a few hours later Judge Thomas A. Moran of this city expired suddenly at the same hotel. Chicago is now mourning the unexpected departures of these honored citizens.

Douglas Park Church.—There was one added by statement on the 20th. The attendance at the Sunday school during November has been the largest in our history.—Claire L. Waite, Pastor.

The Irving Park Church made a free-will thank offering yesterday for the church indebtedness, of over seven hundred dollars. The congregation is happy over the result.

In the evening the auditorium was packed and chairs were carried in. Mme. Olive Barry, a student of Lainperts, sang two most inspiring solos. Mme. Barry was the guest of Bro. Samuel Garner, being a friend of his family. The church was very much pleased to have her present.

Bro. John R. Ewers was extended a unanimous call to become the settled pastor of the church. He will probably accept.

Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.

No taste. No odor. Any woman can give in glass of water, tea, coffee or food without patient's knowledge. White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Write to Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered.

White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

FREE CHRISTMAS DINNERS

for 10,000 of Chicago's Poor will be supplied by the Salvation Army. Will you help by sending a donation, no matter how small to the Salvation Army CHICAGO Headquarters 399 State Street Chicago, Ill.



In the morning Bro. Ewers preached on "Lord, I thank thee I am not as other men." In the evening on "The Optimism of Unrest."

Lord's Day services at the Jackson Boulevard Church were of an unusual character. A choral thanksgiving service occupied the evening hour. The music committee presided. A fine program of anthems, solos, duets, as well as instrumental numbers, was carried out. The auditorium was filled with a large congregation; the percentage of strangers was much larger than usual.

In the afternoon the Chinese class gave its first public program under the direction of Bro. Myerfield. The singing, recitations and speeches were of unusual merit, the services opened at 2 p. m. and at that hour an audience of seven hundred people had gathered. Everybody was delighted with the program and surprised at the ability displayed by the "China boys," as they are called. We believe that great good is being accomplished through the Chinese school.

Finances have claimed the attention of our members for the last few Lord's days with excellent results. The new finance committee, with Bro. Reynolds as chairman, has worked wonders in the past six weeks. Indebtedness to the amount of nearly \$2,000 has been canceled in that time. The plans of the committee are very thorough and practical and the future of the Jackson Boulevard Church never looked so hopeful as at the present, as the purpose of the committee includes not only the proper financing of the church, but the lifting of our mortgage within the space of two years.

The Metropolitan Church is enjoying a season of blessing, notwithstanding the fact that the pastor is away on his vacation. On last Lord's day our song leader, De Loss Smith, furnishing a most excellent sacred concert, in which the gospel was most effectively presented in song. Our audiences are increasing in size and interest. We are thankful for all of these blessings and are encouraged to push forward to larger victories.

DIVINITY HOUSE NOTES.

The autumn quarter of the university opened the 1st of October with a total attendance in the Divinity School of 106 students. The students are distributed among the various religious bodies as follows: Baptists, 52; Disciples, 22; Methodists, 9; Presbyterians, 8; Congregationalists, 7. The rest of the students come from several other religious bodies. The Disciples as usual stand next to the Baptists in point of attendance. One year ago this quarter the Disciples had 14 students, making a gain this year over last year of eight. The Disciples have the largest number of students for the autumn quarter that they have had five years. The following is a list of the Disciples taking work in the Divinity School: H. F. Burns, George F. Cheate, five years. The following is a list of: A. W. Fortune, E. A. Henry, L. Hotaling, C. A. Lockhart, F. O. Norton, F. N. Otsuka, N. H. Robertson, H. B. Robinson, B. H. Sealock, A. D. Veatch, C. L. Waite, Mrs. Josephine F. Burns, Mrs. Dora S. Robison, F. W. Sumner.

The financial statement for the year ending June 30 shows that the university expended for all purposes \$1,032,533.38. This does not include the cost of maintenance for the Law School and the School of Education. Of the above amount \$71,681.23 was expended for the main-

Send for this Calendar.

The Pittsburgh Bank for Savings, of Pittsburgh, Pa., will mail to any address on receipt of a two-cent stamp, a copy of their Art Calendar for 1905. The subject is Carl J. Blenner's famous painting, "Reverie," which is faithfully reproduced by the photo engraving three-color process in all the delicate colors and tints of the original. It is one of the most artistic productions of the Art Preservative, and undoubtedly there will be a great demand for the same. When writing request the Bank to mail you a copy of their new Banking by Mail booklet No. S-30, that is if you are seeking a safe and profitable investment, with a strong, old established bank, for your savings or surplus funds.

tenance of the Divinity School. The task of administering an institution of such vast proportions is no small one, and alone cost \$110,845.98.

Prof. Willett, in addition to courses given by him in the Semitic Department, is conducting a class in the Divinity House on "Christian Worship."

The Indian Territory, and the Church of Christ of every name within the Indian Territory, are now upon the verge of the most supreme crisis in their history. Since the year 1832 the Federal government and the Indian tribal governments have maintained strict laws against the sale of intoxicating liquors within said territory. These seventy-two years of experience have confirmed both the United States and the tribal authorities in the belief that such laws have been wise and necessary. So much so, that when the Federal government several years ago constituted a commission to negotiate with the five civilized tribes in order to arrive at a statement of terms upon which said tribes would agree to surrender the traditions of their fathers, admit the white man to equal privileges of citizenship in their country, and be absorbed by a new order of civilization, the control of which would necessarily be vested in their new neighbors and not in themselves, one condition in such treaties was clearly stipulated as follows:

"The United States agrees to maintain strict laws in the territory of said nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality."

This is the language of the agreement with the Creek Nation, and the agreements with the four other tribes contain words to the same effect.

Be not weary in well doing, neither weary others with what you do well.

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need it and do not send for it, it is actually a sin and a shame. It is offered to you freely, unreservedly, genuinely; you have but to ask for it. There are no strings tied to the offer, no questions to answer, no documents to sign, no references or past history to give. Getting it is as simple as A B C. You just say that you want it, that you need it, that you will use it, and it is sent to you. It must be good, or it could not be sent out in this way. You know it must be good, that it is good. You have seen it advertised too often, seen it endorsed too many times, heard it highly spoken of too frequently, not to know that it is good, that it is sent out freely as it is advertised, that it does what is claimed for it. Now if you need it, why don't you send for it to-day? With this knowledge before you, how can you delay, wait or refuse? What is your excuse? You are to be the judge! It is a sin and a shame if you need it and don't send for it. Do it to-day. Read our Special Offer.

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